

*Charles Rice Nov 1524*



A PREVIOUS  
BOOKE OF HEAVENLIE  
MEDITATIONS,  
*called A private talke of the soule*  
with GOD;

Which who so zealousslie wil vse and per-  
use, shall feele in his mind an unspeak-  
able sweetnes of the euerla-  
sing happines;

*Written (as some thinke) by that reuerend, and*  
religious Father S. AVGVSTINE; and not  
*translated onlie, but purified also, and with*  
most ample, and necessarie  
sentences of holie scrip-  
ture adorned,

by  
THOMAS ROGERS.

Psal. 119, verse 113.

*I hate vaine inventions, but thy*  
*Law doe I love.*

Printed at London by Peter Short, dwell-  
ling on Breadstreet hill, at the  
signe of the Starre.

1597







To the honorable Master  
*THOMAS Wilson, Doctor*  
of the Ciuil lawes, one of her Ma-  
iesties principal Secretaries, and  
of the most Honorable priuie  
Counsell: Grace and  
peace in our Sa-  
uior Christ.



Among Christians  
it is and hath byn  
for long continu-  
ance an auncient  
custome, Honou-  
rable, at this time

and at this daie commonly of the  
yeare, either to purchase fauor, if  
they haue none; or to confirme  
friendship which they haue, with  
gifts and presents. Hence both hie  
estates, to them of lowe calling, &  
meane persons to their betters; &  
euerie friend to his welwiller light-  
lie will send some token, if his li-  
bilitie doe serue of a friendly hart  
and affection.

In the daie two speciall thinges  
are to be obserued. One is, that

a.5.

our

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1 Pet. 2, 21

our Sauior Christ was circumcised hereupon; another that the newe yeere beginneth now. If we shoue argument of loue one toward another, for that wee haue percciued the loue of our Sauior to vs ward, by his natiuitie, circumcision, and suffring in the flesh for our sakes<sup>a</sup>; doubles our custome is a Christian custome: if otherwise, because the new yeare beginneth, we seeke new loue, or a renewing of old good will, it is a Ciuill custome, commendable in either respect. yet vsed in both, it better pleaseth god.

I therefore hearing of the good opinion, which it hath pleased your Honour to conceiue of mee, haue thought no time coulde bee better than now, by some present both to thanke your Honor for the same, and to craue the continuance thereof, til by euill demeanor I shal deserue the contrarie.

My gift which I doe offer is for price of no great value; such as a poore Student may present. For as the Persians<sup>b</sup> from the richest to the poorest, woulde gratifie their Kinges with gistes and reuwardes, some with golde, as Noble men: some with silke and spices, as Marchant

<sup>a</sup> *Aelianus*  
*varie hist.*  
*lib. 1*

*dedicatorie.*

chant men, and some to with simple apples and plummes, and such like fruit, as Husbandmen, who had no better to giue: So, though persons of Honour may giue you golde and Iewels; merchants velvet, silk, and spices, rich men costlie rewardes: yet can a poore laborer in the garden of Christian knowledge, giue no better than such as he hath, apples and plums, euen the fruit of his studie, and trauel.

Notwithstanding, smal for price though it bee, I haue good hope your Honor will accept it well in worth, both for the matter it containeth, which is so holie; and for the manner of handling the same by the author, which is so heauenlie, that in my iudgement, neither *Historia Animalium*, which Aristotle gaue vnto Alexander the Great: nor that of Cicero *De Republica*, which Cardinall Poole

sought after with the expence of 2000. crowns<sup>d</sup>. Nor finally those Sibyllian works that Tarquin Priscus bought full decreed of Amalthea<sup>d</sup>, are so profounde for knowledge: nor manie big volumes of Philosophie, for methode so exquisite:

*R. Aschä*  
*Ioan. Stur-*  
*mio. Epist.*  
*l. i. p. 37. b.*  
*Lactant.*  
*de falsa sap.*  
*cap.*

The Epistle

quisite; nor al the bookes of humane,  
to necessarie for vse as it is.

Which I doe write, neither to  
dissuade any from the reading of  
those, nor to perswade your Ho-  
nor, to conceiue wel of this booke.  
For I verilie doe thinke, that both  
they are commendable, yea, and  
necessarie too, applied to their due  
endes; and that your Honor con-  
ceiueth better of this, than I by  
writing can expresse, being, as you  
are, for your wisdom an hono-  
rable Counsellor; for your lear-  
ning, a reuerend Doctor; by your  
sundrie good and necessarie books,  
a famous writer; & for your zeale,  
a valiant oppugner of sinne & wic-  
kednes.

But as I thinke thereof my selfe,  
so doe I write. In which respect I  
haue not shunned paines to ad-  
orne the same with places of  
holie Scripture. For, seeing the  
booke, by perusing it to mine vn-  
speakeable both profite and plea-  
sure, to fauour most fragrantlie of  
the flowers and sentences not of  
humane, that is vaine wisdom,  
but of Gods holie worde; and to  
be as holie for phrased, as for mat-  
ter holie, being wholie taken out  
of

*dedicatorie.*

of the holie Scripture: methought were the places of Scripture annexed in the margine, it would be a quicke spurre, not onlie vnto the true Christians zealouslie to read this auncient and godlie Father, when they shoulde see all his sentences in a manner to bee nothing but verie scripture; but also vnto Papists, who neglecting Scripture cleave ouermuch vnto this, and other Fathers of the Church, to reade the Scriptures, when they should perceiue all his delight to be in vsing the verie words of the holie Ghost.

Wherefore both for the bringing the scripture into more credit with all Papistes; and this holie Father with some protestantes; and his methode and manner of handling the Scriptures, to bee a perpetual monument of imitation vnto both, I haue added the places (the more willinglie through the earnest instigation of some godlie persons, especiallie of the Printer heereof, whose good nature and zeale, as it is not vnkowne to your Honor, so is it wel knowne to the Church of Christ, by his careful, and orderlie im-  
printing

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printing good books) & now haue published my dooinges vnder the protection of your Honor.

Which my paines, if I shall perceaue to be well taken of the godlie, chiefe lie of your wisdom, I purpose God assisting me, to proceede in setting forth after this same order, not onely the auctors Manuel and Meditations, but also diuers and sundrie of S. Augustine his workes beside: that the verie Papists may see, though they know it wel ynough already, that *Augu-  
stino plurimum tribuamus*, as it is wel

<sup>e</sup>R. *Aschā.* given out of vs<sup>e</sup>,

*Ioan. Stur-  
mio. lib. I  
epi. pa. 16. b*

But me thinkes I heare some aduersaries among themselves on this wise speaking, His quoting we condemne not, and his translating we allow, but by his presumptuous parting of Sentences, and correcting such a Doctor, hee plainelie sheweth, that hee is by the one ouercurious, and by the other a ranke heretike.

May it therefore please your Honor to heare my reasons of doing what I haue done, the which if your wisdom do like, I shall not weigh, what anie either Zoilus of enuie, or aduersarie of malice will think.

*dedicatory.*

thinke.

Touching my parting of the sentences, I did it vpon these occasions: First, to imitate those good bookes out of which they were borrowed, that is, the sacred scripture. For surelie in mine opinion, it were not wel, the booke beeing most notablie deriued out of the pure fountaines of Gods holie word, if it were set forth in anie other forme than is the spring from which it flowed.

Secondlie, that the Reader might the more sensiblie perceiue the mind and methode of the author. For I dare say it, by this parting or seuering of the sentences, a more cleere light of the authors minde will appeare to him, whoe gladlie would vnderstand y<sup>e</sup> same, than when they are confounded, or not parted.

Thirdlie, to offer cause of deep contemplation to the zealous Christian. For there is no sentēce almost throughout the booke, which is vaine, but most heauenlie, and able to make euen him who is farthest from Christianitie, to occupie his minde with holie and deepe meditations. Therefore  
albeit



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albeit they canne be placed in no forme amisse, yet then best do they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue deuided the sentences. For had the Booke bin printed in that letter which other bookes of Meditations, set forth by mee, are doone withall, as I thought it woulde, then shoulde the places they are so plentifull, neuer haue stooode in good forme nor sight, as in some part of this booke may appeare, notwithstanding the letter bee verie great in mine eie, for so small a volume.

Nowe concerning the second point, it stooode mee vpon, both for my owne credite, and also for the behoofe of others, to leaue somewhat out. For had I not so done, I shuld haue said, that the hands of GOD, *Manus inquam ille quę affixe clauis sunt pro me* & didde make mee: I should haue saide, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura* & : I should haue said, that the Angels, as for diuers other ends, so for this are appointed,

*1 Soliloq.  
cap.*

2

*2 Soliloq.  
cap.*

8

dedicatory.

ted, *Et orationes filiorum Dei offerant*  
*in conspectu maiestatis suæ<sup>h</sup>*. I should <sup>*h Soliloq.*</sup>  
 haue said, that the same Angels do <sup>*cap. 27*</sup>  
 bring *Gemitus nostror atq; suspiria ad*  
*Deum, vt impetrent nobis facilem Dei*  
*benignitatis propitiationem, & referāt*  
*ad nos desideratam suæ gratiæ benedi-*  
*ctionem<sup>i</sup>*: I should haue saide, that  
 our Sauour descended into Hell, <sup>*i Soliloq.*</sup>  
*Vt sedebant in tenebris patres nostri<sup>k</sup>*: <sup>*cap. 27*</sup>  
 I should haue saide, that Christ as- <sup>*k Soliloq.*</sup>  
 cended, *Assumpta secum ex inferis* <sup>*cap. 32*</sup>  
*captiuitate, quam captiuauerat anti-*  
*gus ille hostis, humani generis inimi-*  
*cus<sup>l</sup>*: finally, I should haue saide, <sup>*l Soliloq.*</sup>  
 that we ought to doubt, *An ad por-* <sup>*cap. 32*</sup>  
*tum salutis peruenire valeamus<sup>m</sup> quia* <sup>*m Soliloq.*</sup>  
*omnia in futurum reseruantur incerta:* <sup>*cap. 35*</sup>  
 and so where my purpose was to  
 edifie, I should haue destroyed the  
 foules of the weake with errone-  
 ous opinions. Beside I should haue  
 cooled the zeale euen of the  
 strongest, when thinking to pro-  
 ceede in holie meditation, they  
 should find such stumbling blocks  
 of error cast in their waie: And  
 therefore did I iudge it better to  
 leaue them quite out, though it  
 grieue the Papistes, then to leaue  
 them in, either to the destruction  
 of some, or to the offence of anie  
 good

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good Christian : maruelling much why in other English translations this matter hath not bin looked vnto ere this, and these faultes not wholie, as in part they bee, amended.

And heere I beseech your Honor euen for Gods glorie, the furtherance of the Gospel, and commoditie of this lande; that among all abuses which you studie to reforme, as a godlie Magistrate, and ought to informe her Maiestie of, as a prudent Counseler, you wold remember the hurt that commeth by corrupt bookes in our English tong. First, they infect the minds of the simple; secondarilie, they offende the godlie; and thirdlie, they confirme the obstinate, and the more a great deale, because they are allowed by publike authoritie, and not either diligenter corrected, or orderlie forbidden.

Againe, call into mind those bookes which doe more hurt than they : namelie, the inchantments of Circes brought out of Italie, and suche vngracious workes, either translated out of Italian into Englishe, or imitating wholie the Italian

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Italian inuention. Ten Sermons at  
Pauls crosse<sup>n</sup>, do not so much good for  
mouing men to true doctrine, as one of  
those bookes doe harme, with inticing  
me to ill liuing. Yea, I say further, those  
bookes tend not so much to corrupt ho-  
nest liuing, as they do to subuert true  
religion. Mo Papists bee made by your  
merrie bookes of Italie, than by your  
earnest bookes of Louaine. This fore-  
sec subtile Papists. Therefore when  
the busie & open Papists abroad could  
not by their contentious bookes, turne  
men in England fast inough from truth  
and right iudgement in doctrine, than  
the subtile and secret Papists at home,  
procured bandy bookes to be translated  
out of the Italian tongue, wherby ouer-  
manie yoong wils and wits allured to  
wantonnesse, do now boldly contemne al  
seuere bookes that sounde to honestie,  
and godlines. Which bookes open, not  
fond & common waies to vice, but such  
subtile, cunning, new, and diuers shifts  
to carrie yoong wils vnto vanitie, and  
yoong wits vnto mischief, to teach olde  
baudes new schoole points, as the simple  
head of an English man is not able to  
inuent, nor neuer was heard of in Eng-  
lande before, yea when Papistrice ouer-  
flowed al. Suffer these books to be read,  
and they wil soone displace al bookes of  
godlie

Maister  
Ascham in  
his School-  
maister.  
book. 1, p. 16

Page. 37

Page 27. b

### The Epistle

godlie learning: for they carrying the  
wit vnto vanitie, and marring good ma-  
ners, shal easlie corrupt the mind with  
ill opinions, and false iudgement in do-  
ctrine: first to thinke ill of al true relie-  
gion, and at last to thinke nothing of  
God himselfe. And that which is most  
to be lamented, and therefore more need-  
ful to be looked vnto, there be mo of these  
vngacious books set out in print with-  
in these few monethes, then haue bene  
seene in Englande manye score yeares.  
And because our English men made I-  
talians cannot hurt, but certaine per-  
sons, and in certaine places, therefore  
these Italian bookes are made English,  
to bring mischief enough openlie and  
boldlie to all estates, great and meane,  
young and olde, euerie where. So that  
now they be solde in euerie shoppe in  
London, commended by honest titles, the  
sooner to corrupt honest manners, dedi-  
cated ouer boldlie to vertuous and ho-  
nourable personages, the easilier to be-  
guile simple and innocent wits.

These are the wordes, as your  
wisdomes smelleth I am sure, not  
of a yong wit, but of a graue head;  
nor of a meane Scholer, but of the  
best Schoolmaister that euer Eng-  
land bred; and therefore not light-  
lie to be ouerpassed, not quicklie

to

*dedicatory*

to be forgotten, but with earnest  
endeuour oftentimes carefullie to  
be recorded, as good counsell ex-  
pressed from an heartie good vwill  
with rare eloquence, tending to  
the glorie of God, and benefite of  
this our Countrey, that neither  
such as are wel giuen may be alie-  
nated from vertue, nor those  
which are ill bent, prouoked vnto  
wickednes, through bawdy, beastly  
and blasphemous bookes.

Last of all, remember I humbly  
once againe in the bowels of Je-  
su Christ beseech you, remember  
another abuse that hurteth more  
than both those which I haue al-  
readie mentioned; namelie, pro-  
phane Plaies, publicke vied, set  
foorth as banners of open defi-  
ance to the Gospel, and godlines,  
& that vppon holie daies, yea, and  
in those places to (I meane the Ve-  
niuersities for learning, and Lon-  
don for resort) which ought to be  
the Lanternes of godlinesse vnto  
all the land beside. Preachers euen  
the grauest for wisdom and  
yeeres; and the greatest for zeale  
and knowledge, and not the smale-  
lest for aucthoritie, euery where  
crie out vppon them so zealouslie  
with

*The Epistle*

• Cyril. Ca-  
rech. 1.  
Mystag.  
Tertul. lib.  
de Spect.  
P Saluianus  
inuentor of  
the 2. blast  
of retraite  
from plaies.  
⁹ Auctor of  
the 3. blast  
of retraite  
from plaies:  
and also the  
author of  
the schoole  
of abuse.

with such griefe of heart, that they  
are euen tyred againe with cry-  
ing. Doctors condemne them<sup>d</sup>,  
Byshops write against them<sup>p</sup>; yea  
& the best Authors in these daies  
of those want on, yea wicked toies  
are quite out of lone with them,  
and ashamed of their doings. Oh  
that the Magistrate, our soueraign  
Magistrate I meane, would viter-  
lie forbid them publikelie to bee  
vsed, that the comon people might  
not haue them, and all should be  
well!

But to returne to my purpose  
from which I haue digressed, these  
errours I feare mee, haue caused  
manie to doubt, whether S. Augu-  
stine were the autor of this book;  
but being lefte out, as nowe they  
are, I cannot see why S. Augustine  
might not make the same, the  
matter is so heauenlie, prayers;  
the words so holie, Scripture, eue-  
rie thing so wiselie, orderlie, excel-  
lentlie done by the author, that he  
must needes bee a most excellent  
man, whosoever made the same, &  
a more excellent than saint Augu-  
stine among the Doctors, I thinke  
was neuer none.

Which being so, I trust I shall  
not

*dedicatory.*

not need to request your Honour  
to accept this booke in good part:  
but to request your honor to par-  
don my boldnes in dedicating my  
simple doings, obscure as I am, &  
of person vnknowne to your Ho-  
nour, and to beare with my rude  
tediousnes, and tedious rudenesse,  
I haue great neede, and so I hum-  
bly doe.

The Lord almightie, and king  
of glorie, whoe hath cast the eyes  
of his gracious countenance vpon  
you, abide with you for euermore,  
and with this new yeere powre  
vpon your Honor a newe  
increase of his hea-  
uenly blessings,  
Amen.

*The first of Ianuary An. 1581.*

At your Honors com-  
mandement,

*Tho. Rogers.*







*A pretious Book of holy  
Meditations, ywritten by that  
reuerend Father S. Augustine, which  
he calleth his priuate talke  
with God.*

Chap. 1.

*Of the unspeakable sweete-  
nes of God,*



Lorde, which  
knowest mee<sup>a</sup>;  
give me grace to  
knowe thee<sup>b</sup>; to  
knowv thee, even  
the strength of my soule<sup>c</sup>.

O my comforter<sup>d</sup>, shew me  
thy selfe; let mee see thee, O  
light of mine eyes<sup>e</sup>.

Come, o thou mirth of my  
spirit; lette me see thee, the ioye  
of mine hart<sup>f</sup>; & loue thee, the  
very life of my soule<sup>g</sup>.

B. 1.

Come

<sup>a</sup> 1. Sam. 16, 7  
Psalme. 7, 9  
Actes 13, 8

<sup>b</sup> Wis. 15, 3  
Iohn 17, 3

<sup>c</sup> 2. sam. 22, 3

Psalme, 18, 2

<sup>d</sup> 2. Cor. 1, 3

Rom. 13, 5

<sup>e</sup> Ioh. 1, 9, 9

Iames. 1, 17

<sup>f</sup> Ps. 119, 118

<sup>g</sup> Ecc. 23, 4

Iohn 14, 6

\* Sal. song.

1. verl. 68 &amp; c

i Wis. 16, 31

Rom. 15, 5

\* Exod. 15, 2

Psal. 7, 1, 3

Matt. 4, 7, 10

1 Eccl. 23, 4

Colo. 3, 4

\* Psal. 62, 7

Judith. 15, 9

\* Psal. 42, 1, 2

\* Sal. song, 3

ver. c 3

\* Eph. 5, 2

23

Reuel. 21, 2

\* 1 Ioh 5, 12

\* Galat. 3, 10

\* Iohn. 4, 15

Ioh. 14, 6

\* Psal. 34, 8

\* 1 Sam. 2, 3

\* Psal. 18.

ver. 1, 2, &amp; 3

\* Psal. 62, 3

Come in my presence, O my  
soue aigne delight<sup>n</sup>, my sweet  
solace, O my lorde God<sup>k</sup>, my  
life<sup>l</sup>, and the whole glorie of  
my soule<sup>m</sup>.

Let mee finde thee, O mine  
harts desire<sup>n</sup>; let me hold thee,  
whome my soule doeth loue<sup>o</sup>,  
O celestiall bride-groome<sup>p</sup>, let  
me embrace thee, O my soue-  
raigne comfort, both inwarde,  
and ourwarde, let me possesse  
thee, O euerlasting blisse<sup>q</sup>, yea  
in the middes of mine hart<sup>r</sup> let  
me possesse thee, O blessed life<sup>s</sup>,  
O surpassing sweetnes<sup>t</sup> of my  
soule.

Let me loue thee, O lorde my  
strength<sup>u</sup>, my fortresse, my re-  
fuge, and my sauiour. Let mee  
loue thee, O my GOD, mine  
helper<sup>x</sup>, mine hie tower, and  
mine hope<sup>y</sup> in al my trouble.

Let me embrace thee, euen  
good-

*written by S. Augustine.*

goodnes it self<sup>a</sup>, without whom  
nothing is good; let mee inioie  
thee the verie beste<sup>a</sup>, vvithout  
whom nothing is best.

<sup>a</sup> Mat. 19, 17

Luke 18, 19

<sup>a</sup> Iohn. 1, 17<sup>b</sup> Iohn. 1, 1<sup>c</sup><sup>e</sup> Hebr. 4, 12

O word<sup>b</sup>, more sharper then  
anierwo edged svword<sup>c</sup>, open  
thou the secreat parts of mine  
cares, that I maye heare thy  
voice<sup>d</sup>.

Thunder, O Lord, from hea-  
uen<sup>e</sup> with a loude and mightie  
voice. Let the sea roare, and al  
that therein is<sup>f</sup>, let the earth be  
moued, and al that is in it.

<sup>d</sup> Pro. 3, 1, 2

Iohn 10, 3

<sup>e</sup> Psa. 18, 3<sup>f</sup> 1 Chro. 16

verse 32

Lighten mine eies<sup>g</sup>, O in-  
comprehensible lighte<sup>h</sup>; caste  
forth thy lightening, and scatter  
them<sup>i</sup>, that they regarde no va-  
nitie<sup>k</sup>.

<sup>g</sup> Psa. 13, 3<sup>h</sup> Iohn 1, 5<sup>i</sup> Psa. 144, 6

Psa. 18, 14

<sup>k</sup> Ps. 119, 37<sup>l</sup> Psa. 18, 14

15

Encrease thy lightning<sup>l</sup>, and  
scatter them, that the fountains  
of water may appeare, and the  
foundations of the worlde bee  
discouered.

b. 2.

O

*Heauenlie meditations*

O light inuisible, giue mee  
¶ P. 119, 18 sight<sup>m</sup> to see thee. Create a  
¶ 2 cor. 13 new smelling, ô fauour of life<sup>n</sup>,  
16 that I may runne after thee  
 through the fauour of thy oint-  
¶ Sal. songs mentes<sup>o</sup>. Heale my tasting, that  
1, vers. 33 I may taste, know, and discern  
¶ P sal. 31, 19 howe great thy goodnes is<sup>p</sup>, O  
 Lorde, which thou hast laide vp  
 for them, whoe are filled with  
 thy loue<sup>q</sup>:

Giue me an heart, that may  
¶ Deut. 6, 5 thinke on thee<sup>r</sup>; a minde, that  
¶ Matt. 22, 37 may loue thee<sup>f</sup>; a soule, that  
¶ Prou. 2, 1 may remember thee<sup>t</sup>; an vn-  
2, &c derstanding, to knowe thee<sup>u</sup>;  
¶ Mar. 12, 29 and reason, alwaies to sticke  
30 fast vnto thee<sup>x</sup>, the moste soue-  
¶ Deu. 6, 6, 7 raigne delight<sup>y</sup>. Let wise loue  
¶ Deu 30, 11 fauor thee wiselie<sup>z</sup>.  
12, &c

O life<sup>a</sup>, for whom all thinges  
¶ Mar. 10, 37 liue<sup>b</sup>; O life, which giuest mee  
38, &c life<sup>c</sup>; O life, which art my life<sup>d</sup>,  
¶ Rom. 8, 35 by which I liue<sup>e</sup>, without  
36, &c which  
¶ Philip. 3, 7, 8  
¶ Deut. 13, 3  
¶ Ioh. 11, 25  
¶ 1 cor. 3, 22  
23  
¶ Iohn 6, 57  
¶ Ioh. 14, 6. e Act. 17, 28.

*written by S. Augustine.*

which I die. O life, which ray-  
 sest me to life<sup>f</sup>, without whichie <sup>f loh. 21, 25</sup>  
 I perishe; O life, whereby I re-  
 ioice, without which I am pen-  
 siue; O liuelie, sweet, and louely  
 life, alwaies to bee thought vp-  
 on, where art thou<sup>g</sup>, I beseech <sup>g Sal. song.</sup>  
 thee? where may I finde thee, <sup>1, vers. 6</sup>  
 that I may faint in my selfe, and <sup>Sal. song 5,</sup>  
 depend on thee? <sup>verse 6</sup>

O my loue, bee thou nighe in  
 my minde, nighe in mine heart,  
 nighe in my mouthie, nighe in  
 mine eares, nighe to aide mee.<sup>h</sup> <sup>h Psal. 44, 23</sup>  
 For I languishe through loue<sup>i</sup>; <sup>24</sup>  
 for without thee, alas, I die; but <sup>Psal. 69, 17</sup>  
 when I thinke on thee, I reuiue <sup>18</sup>  
 againe. <sup>1 Sal. song. 5</sup>  
<sup>verse 8</sup>

Thy fauor refresheth me<sup>k</sup>, <sup>k sal. song. 1</sup>  
 thy remembrance healeth mee; <sup>verse 1</sup>  
 yet shall I not bee satisfied<sup>l</sup>, till <sup>l Psal. 17, 5</sup>  
 thy glorie appeareth<sup>m</sup>, O thou <sup>m Col. 3, 4</sup>  
 life of my soule<sup>n</sup>. <sup>n Eccl. 23, 4</sup>

My soule longeth, yea and

b. 3.

fain-

*Heavenly meditations*

• Psal. 84, 3 fainteth ° through the remembrance of thee; when shall I come, and appeere before thy presence<sup>p</sup>, ô my ioie<sup>q</sup>!

• Psal. 42, 2

• Indi. 15, 9

• Job 13, 24

• Luk. 10, 20

Wherefore hidest thou thy face<sup>r</sup>, ô my delight by whome I reioice<sup>r</sup>?

• Psal. 42, 1, 2

• sal. song. 5

vers 6, 7, &c

O thou faire on whome I so desire<sup>t</sup>, where hast thou hid thy selfe<sup>u</sup>? Thy sent I feele, therefore doe I liue, and am somewhat comforted; but thee I see not. I heare thy voice and I take hart againe.

• Job. 13, 24

• Ex. 33, 20

But wherfore hidest thou thy face<sup>x</sup>? Happilie thou wilt saie, No mā shall see me and liue<sup>y</sup>. Oh then Lorde, ô that I were dead, so I might see thee; ô let mee see thee, that I may die euen here. I will not liue, die I would, yea I desire to be loosed

• Phil. 1, 23

& to be with Christ<sup>z</sup>; I desire to die that I may see Christ; I

refuse

*written by S. Augustine.*

refuse to liue, that I may liue  
with Christ.

O Lord Iesu, receiue my spi-  
rite<sup>b</sup>; O my life<sup>c</sup>, take my  
soule; my ioie, drawe my heart  
vnto thee; my sweete foode<sup>d</sup>,  
let me eate thee<sup>e</sup>; mine head<sup>f</sup>  
directe me; light of mine eies<sup>g</sup>  
inlighten mee; O my comfort,  
reioice me; my sauior<sup>h</sup> quicken  
mee; O Worde of God<sup>i</sup> refresh  
me; my praise<sup>k</sup> comforte the  
soule of thy seruau<sup>l</sup>. Enter  
thereinto, O my ioie, that it also  
may ioie in thee<sup>m</sup>; Enter there-  
into, O soueraigne sweetnesse,  
that it may sauor those things  
which are sweete; O light eter-  
nall<sup>n</sup> shine thou ouer it; that it  
may vnderstande thee, knowe  
thee<sup>o</sup>, and loue thee<sup>p</sup>.

For the cause, O Lord, why it  
loueth thee not, is, because it  
knowes thee not, and it know-  
eth

as Times 12.

b Acts 7, 59

c Ioh. 14, 6

d Ioh. 5, 54

5, 5 &amp; c

e Mar. 14, 22

f I Cor. 11, 3

g Ephes. 5, 23

h Iohn 1, 9

i 2 Cor. 3, 18

j Iohn 1, 1

k Exod. 15, 2

L Deut. 10, 20

m Psal. 86, 4

n Psal. 4, 4

o Iohn 1, 5

p Iohn. 17, 3

q Psal. 40, 16

r Iohn 8, 42

s Iohn. 14, 15

21, &amp; c



*Heauenlie meditations.*

eth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, which dooth shine in darknes<sup>a</sup>, and the darknesse comprehendeth it not.

<sup>a</sup> Iohn 1 5

<sup>r</sup> Iohn 1, 4

<sup>u</sup> Iohn 12, 35

<sup>36</sup>

<sup>f</sup> Iohn 1, 9

O light of the mind<sup>r</sup>, o light-some truth; o true light, vvhich inlightenest euery man that cometh into this world<sup>f</sup>: indeede that commeth into the vworld, but not which loueth the world

<sup>r</sup> Ioh. 2, 15

<sup>u</sup> Iam. 4, 4

<sup>r</sup>. For vvhosoever is a friende of the world<sup>u</sup> is an enimie to God.

<sup>x</sup> Gen. 1, 2

O driue away the darkenesse<sup>x</sup> from the deepe of my minde; that it may see thee, by vnderstanding thee; and knowve thee, by comprehending thee; and loue thee, by knowing thee.

<sup>v</sup> Ioh. 14, 15

<sup>16, 17</sup>

<sup>z</sup> Luke. 9, 23

<sup>24</sup>

<sup>z</sup> Mat. 10, 37

<sup>38, 39</sup>

For whosoever knowveth thee, dooeth loue thee<sup>v</sup>; hee forgets himselfe<sup>z</sup>; and loues thee more than himselfe<sup>z</sup>; yea, hee forsaketh

*written by S. Augustine.*

keth himselfe, and commeth  
vnto thee, that in thee alone hee  
may reioice<sup>b</sup>.

b 1 cor. 1. 31

Hence then is it, O lorde, that  
I loue thee not as I ought to  
doe, euen because I knowe thee  
not so perfectlie as I shoulde<sup>c</sup>,  
and because I haue but little  
knowledge of thee, I loue thee  
but little; and for that I loue  
thee but little, I doe little reioice  
in thee<sup>d</sup>. But departing from  
thee the true and inwarde ioye  
vnto outwarde, while I lacke  
thee, I seeke fained comfortes in  
these outward things<sup>e</sup>. And so  
wretch that I am, that which  
with my whole heart, and with  
all my mind I should haue sur-  
rendred vnto thee alone, that  
haue I giuen to vanities; and  
so through louing vanitie<sup>f</sup>, I  
am become vaine.

c 1 cor. 13. 9  
10

d 1 cor. 1. 31

e 1 Ioh. 2. 15  
16f Dent 6. 5  
Matt. 22. 37  
Mark. 12. 29  
30

g Psalm. 4. 2

Hence also it is, that I reioice

b. 5.

not

*Heauenlie meditations,*

b Phil. 4, 4

i Deu. 10, 20

k Ioh. 4, 23

24

not in thee<sup>n</sup>, nor cleaue to thee<sup>i</sup>, O Lorde, euen because I delight in outwarde, thou in inward<sup>k</sup>; I in temporall, thou in

spirituall ioyes: I am in minde distracted, in thought occupied, in talke snarled about transitorie things; and thou inhabitest the eternity<sup>l</sup>, and art euer-

l Esai. 57, 15

m Bar. 4, 10

14

lastingnes it selfe<sup>m</sup>: Thou art in heauen<sup>n</sup>, I on earth; thou lo-

n Mac. 12, 24

25

uest things on highe<sup>o</sup>, I base things below; thou heauenlie,

o 1 Kin. 8, 30

32

I terrestriall. And howe then

p Mat. 6, 9

q Col. 3, 1, 2

r 2 Cor. 6, 15

16, &amp;c

may these contraries agree together<sup>p</sup>?

## Chap. 2

*Of the miserie and frailtie of man.*

s Ro. 7, 24

t Hol. 14, 10



Wretched mā that I am<sup>s</sup>, vwhen shall my crookednes be made euen to thy straightnes<sup>t</sup>?

Lorde,

*written by S. Augustine.*

Lord, thou louest solitari-  
nes<sup>c</sup>, and I companie; thou si-  
lence<sup>d</sup>, & I noise; thou trueth<sup>c</sup>,  
and I vanitie<sup>f</sup>; thou puritie<sup>g</sup>,  
and I followe filthines<sup>n</sup>.

And what more, Lord? Thou  
art perfectlie good<sup>i</sup>, I am euil<sup>k</sup>;  
thou art godly<sup>l</sup>, I am wicked<sup>m</sup>;  
thou art holie<sup>n</sup>, I am wretched<sup>o</sup>;  
thou art righteous<sup>p</sup>, I am sin-  
ful<sup>q</sup>; thou art the lighte<sup>r</sup>, I am  
blinde; thou art the life<sup>r</sup>, I am  
dead; thou the physicion<sup>t</sup>, I am  
sicke; thou the ioye<sup>u</sup>, I am so-  
row; thou the soueraigne truth<sup>x</sup>,  
I nothing but vanitie, as all  
men liuing be<sup>y</sup>.

Alas therefore, O my Crea-  
tor<sup>z</sup>, what shall I saie? Listen,  
O my Creator; I am thy crea-  
ture<sup>a</sup>, and am now cast awaie; I

<sup>a</sup> Ioh. 1, 4, 9 <sup>b</sup> Iohn. 8, 12 <sup>c</sup> I. Iohn 1, 5, 7 <sup>d</sup> Iohn 11, 25  
<sup>e</sup> Iohn 14, 25 <sup>f</sup> Mat. 9, 12, 13 <sup>g</sup> Iud. 15, 9 <sup>h</sup> Ioh. 14, 5  
<sup>i</sup> Psal. 39, 3. <sup>j</sup> Psal. 62, 9. <sup>k</sup> Wisdo. 13, 1. <sup>l</sup> Deut. 32, 18  
<sup>m</sup> Eccles. 12, 1, 2. <sup>n</sup> Esdr. 8, 7, 8, 9.

am

<sup>q</sup> Mat. 6, 5, 6

<sup>r</sup> Esa. 32, 17

<sup>s</sup> Psal. 25, 10

<sup>t</sup> Gen. 6, 5

<sup>u</sup> Matt. 13, 19

<sup>v</sup> Iob. 15, 15

<sup>w</sup> Ioh. 25, 4, 5

<sup>x</sup> 6

<sup>y</sup> I say 64, 6

<sup>z</sup> Psal. 118, 1

<sup>a</sup> 29

<sup>b</sup> Iere. 33, 12

<sup>c</sup> Matt. 19, 16

<sup>d</sup> 17

<sup>e</sup> Gen. 8, 21

<sup>f</sup> Rom. 3, 10

<sup>g</sup> 11, & c

<sup>h</sup> Reue. 15, 4

<sup>i</sup> 1 ki. 8, 46

<sup>j</sup> Lenu. 19, 2

<sup>k</sup> Jamu. 2, 2

<sup>l</sup> Esay 6, 3

<sup>m</sup> Reu. 6, 10

<sup>n</sup> 1 Iohn 1, 9

<sup>o</sup> 10

<sup>p</sup> Ps. 119, 137

<sup>q</sup> Dan. 9, 14

<sup>r</sup> Reuel. 16, 5

<sup>s</sup> 9 Eccles. 7, 23

<sup>t</sup> Mica. 7, 8

*Heauenlie meditations,*

<sup>6</sup>Psal. 13, 95  
13, 14

am thy creature, and now doe I die; I am thy creature<sup>b</sup>, and am now destroyed.

<sup>e</sup>Psal. 119, 73

Thy workmanship I am. Thy hands haue made me<sup>c</sup>, and fashioned me.

<sup>e</sup>Psal. 113, 8, 8

O Lord, despise not the work of thine handes<sup>d</sup>, respect the woundes of thine owne hands, I beseech thee.

<sup>e</sup>Esa. 49, 16

Loe, thou hast written me vpon the palme of thine handes<sup>e</sup>: O Lorde God, reade that writing, and saue me.

<sup>7</sup>Psal. 4, 2, 26  
8 Gen. 1, 26

Beholde, I thy creature fighe after thee<sup>f</sup>; thou art my Creator<sup>g</sup>, oh make me new againe<sup>h</sup>.

<sup>27</sup>Wisdo. 2, 23

<sup>b</sup>Psal. 5, 1, 10

<sup>1</sup>Jud. 10, 10

<sup>1</sup>Psalm. 28, 1

<sup>1</sup>Isa. 1, 14, 19

<sup>1</sup>John. 14, 6

<sup>1</sup>Psal. 119, 25

<sup>37, 40, 88</sup>

<sup>1</sup>Esa. 17, 7

Beholde, I thy workmanship, crie vnto thee<sup>i</sup>, thou art the life<sup>k</sup>, oh quicken me againe<sup>l</sup>. Behold, I thy handie worke looke vpon thee<sup>m</sup>, thou art my maker, oh repaire mee againe. Spare me, O lord, for my daies are

*written by S. Augustine.*are but vanitie<sup>n</sup>.

Iob. 7, 16

What is man that he shoulde  
talke vnto GOD his maker !  
Spare me, ô God, speaking vn-  
to thee. Be not angrie with thy  
seruant ° for presuming to talke  
with so mightie a lord. Necessi-  
tie hath no law. Griefe compels  
mee to speake, and the miserie  
which I endure, inforceth mee  
to crie out.

Gen. 18, 33  
32

Sicke I am, I crie vnto the phy-  
sician; blinde I am, I hasten to  
the light; I am dead, and I sigh  
for life. Thou art y<sup>e</sup> physicion<sup>p</sup>;  
thou art the light<sup>q</sup>, the life thou  
art<sup>r</sup>, O Iesus of Nazareth<sup>s</sup>.

P Matt. 9, 12

13

q Iohn. 8, 12

r Ioh. 1, 5, 7

s Iohn. 14, 6

f Matt. 16, 71

Marke. 1, 24

t Matt. 9, 27

Mark. 10, 47

u Psal. 36, 9

Haue mercie vppon mee, O  
sonne of Dauid<sup>t</sup>, O fountaine  
of mercie<sup>u</sup>, haue mercie vppon  
me, and harken to the diseased  
which crieth for thine helpe.

O light passing by, looke vp-  
on the blinde; stretch forth  
thine

*Heavenlie meditations,*

thine hande vnto him, that hee  
may come vnto thee, and see  
the light in thy light<sup>x</sup>. O life li-  
uing euerlastingly<sup>y</sup>, call againe  
the dead vnto life.

But what am I that speaketh  
vnto thee? Woe is mee, Lord;  
spare me, O Lord<sup>z</sup>; I alas, I am  
euen a rotten carcas<sup>a</sup>, the meat  
of wormes<sup>b</sup>, a loathsome ves-  
sel; euen matter for fire<sup>c</sup>.

What am I that speaketh vn-  
to thee? Woe is mee, Lorde, O  
Lorde, spare mee, a vvretched  
man<sup>d</sup>: A man indeede, borne  
of a woman<sup>e</sup>, of short continu-  
ance, and full of trouble; a man  
indeed, made like to vanitie<sup>f</sup>,  
compared to the foolish beasts  
& now in verie deed like to  
them.

And what am I more? a darke  
dungeon, miserable earth<sup>h</sup>, the  
childe of wrath<sup>i</sup>, a vessel of dis-  
honor

<sup>x</sup> Psal. 36, 9<sup>y</sup> Luke. 1. 33<sup>z</sup> Job. 7, 16<sup>a</sup> Esa. 14, 19<sup>b</sup> Esay 5, 8<sup>c</sup> Mat. 25, 41<sup>d</sup> Luk. 13, 37<sup>e</sup> Rom. 7, 14<sup>f</sup> Job. 14, 1<sup>g</sup> Psal. 144, 4<sup>h</sup> Psal. 49, 12

30

<sup>i</sup> Eccl. 10, 9

12

Eccle. 17, 33

<sup>j</sup> Ephe. 2, 3

*written by S. Augustine.*

honor<sup>k</sup>; begotten in vnclean-  
nes<sup>l</sup>; liuing in wretchednes<sup>m</sup>;  
dying in distresse.

1 Rom. 9, 23

12  
1 Psal. 51, 5

= Iob. 14, 2

Out vpon me wretch, vwhat  
am I? Alas what shall become  
of me, that am a vessel of filthi-  
nesse; a coffin of rottennesse; re-  
plenished with stinch, & loath-  
somnes; blinde, peore, naked;  
subiect to verie many troubles;  
ignorant both when I came in-  
to the vvorlde, and vwhen I shall  
depart<sup>n</sup>; miserable<sup>o</sup>, and mor-  
tall<sup>p</sup>; whose daies passe avvaie  
like a shade<sup>q</sup>, whose life vani-  
sheth like the moone light; now  
growng like a flower<sup>r</sup> on the  
tree, and by and by withering;  
flourishing now, fading by and  
by?

= Gen 27, 2

Eccles. 9, 12

Math 24, 44

Reuel. 3, 3

= Iob. 14, 1

1 Rom. 6, 13

2 Cor. 4, 11

91 Chr. 29,

verse 15

Psal. 103, 11

= Iob. 14, 2

Psa. 103, 15

Eesai. 40, 6, 7

8

My life, I saie, is a fraile life, a  
fleeting life<sup>i</sup>; a life, that the  
more it lengtheneth, the shor-  
ter it waxeth; the more it en-  
creaseth,

1 Tob. 7, 6, 7



*Heauenlie meditations.*

creaseth, the higher it draweth  
towards death, a life transito-  
rie, and deceitfull, replenished  
with the snares of death.

*Psal. 18. 5*

Now am I iocund, anon sad;  
now strong, anon sicke; nowe  
aliue, anon dead; now I seeme  
happie, but am alwaies misera-  
ble; nowe merie, anone mour-  
ning. And so are all things sub-  
iect vnto mutabilitie, that no-  
thing continueth at a staie one  
whole houre together.

Hence feare, thence trem-  
bling; hence hunger, thence  
thirst; thence cold, hence heat;  
hence faintnes, thence sorrowe  
springeth, and after al these fol-  
loweth vntimelie death, which  
sodainlie doth carrie miserable  
menne awaie after a thousande  
waies.

This man it killeth with sick-  
nes, that man it oppresseth with  
forowe;

*written by S. Augustine.*

forowe; this man it famisheth with hunger; that manne vvith thirst it dispatcheth; this manne it choakes with waters, that man it strangeth with an halter. One man it consumeth by fire, another it deuoureth by wilde beastes; with sworde it slayeth another; another it corrupteth with poison; and vvith some terrible feare it dispatcheth some other miserable man.

And yet there is a great miserie beside all this: and that is: although nothinge be more certaine then death, yet woteth not man when hee shal depart<sup>n</sup>: and then takes hee a fall, and leeseeth his hope <sup>x</sup> when in his owne iudgement hee stood full sure. For man cannot tell either when, or vvhere, or how he shall die: yet is it appointed that hee

<sup>a</sup> Gen. 37, 2

Psal. 39, 45

Eccles. 9, 12

<sup>a</sup> Job. 8, 13

Prou. 10, 28

† Heb. 9, 27 he shal die.

Now see, Lorde, how great is mans wretchednes, wherein I am, & yet feare not; how much the miserie that I endure, and yet neither am trobled thereat, nor dooe crie vnto thee? But, Lorde, I will crie vnto thee before I passe awaie, if happilie I may abide in thee, & not passe awaie.

I wil tel then, I will tell my miserie; yea I will confesse my vilenes before thee, and not be ashamed.

O my fortitude<sup>z</sup>, by whome I am vpholden, help me, assist me, o my strength<sup>a</sup> by whome I am sustained; Come light<sup>b</sup> through which I see, appeere glorie<sup>c</sup> through which I reioice; and life<sup>d</sup> wherein I shall liue, manifest thy selfe, o Lorde my God<sup>e</sup>.

† Exo. 15, 2

† Psal. 43, 3

† Isaie 49, 5

† Psal. 58, 1, 3

† Ioh. 1, 4, 9

† Psal. 3, 3

† Psal. 63, 7

† Ioh. 14, 6

† Ps. 104, 35

† Isaie. 25, 1

Chap.

## Chap. 3.

Of Gods wonderful  
light.

Light which Toby saw, when though blinde<sup>a</sup>, he taught his sonne the waie of life<sup>b</sup>! O light which Izhak sawe inwardlie, when though outwardlie blind<sup>c</sup>, he tolde his sonne what was to come<sup>d</sup>. O light, I saie, inuisible, to which al y depth of mans heart is visible<sup>e</sup>. O light which Iacob saw, when according to thine inward instruction, hee foretolde<sup>f</sup> what outwardlie should happen to his sonnes.

Behold darkenes is vpon the face of the deepe<sup>g</sup> of my mind, y art light<sup>h</sup>; Loe, a mistie dimnes is vpon the waters of mine hart, but thou art the truth<sup>i</sup>.

<sup>a</sup> Tob. 2. 9<sup>b</sup> Tob. 4. 3  
4, & c<sup>c</sup> Gen. 27. 1<sup>d</sup> Ge. 27. 28

29

<sup>e</sup> 1 kin. 8. 39<sup>f</sup> Chr. 28. 9

Eccl. 43. 18

<sup>g</sup> 1 corint. 4. 5

Reuel. 2. 23

<sup>h</sup> Gen. 49. 1

3, 3, &amp; c

<sup>i</sup> Gene 1. 2<sup>j</sup> Luke 2. 32

James 1. 17

<sup>k</sup> Iohn. 14. 6

*Heavenly meditations,*

O worde by whome al things were made, and without which nothing was made<sup>k</sup>. O worde, which art before all things<sup>l</sup>, and before which was nothinge. O word creating al things<sup>m</sup>, without which al things are nothing. O word governing al things<sup>n</sup>, without vvhich all things are naught worth. O vvorde vvhich in the beginning didst saie, Let there bee light, and there vvas light<sup>o</sup>: say likevvise to mee, Let there be light, and light shall be made, and I shall see light<sup>p</sup> and discerne all that is not light. For without thee I put darknesse for light<sup>q</sup>, and light for darknes.

And so without thee there is present for truth, error; for vvifdome, foolishnesse; confusion & ignorance for knowledge; for sight, blindnes; by-pathes for the right waie, for life, death.

Chap.

<sup>k</sup> Iohn. 1, 3

<sup>l</sup> Irou. 8, 22

<sup>23, 4, & c</sup>

<sup>Wisdo. 9, 9</sup>

<sup>Eccles. 24, 5</sup>

<sup>6, & c</sup>

<sup>12</sup>

<sup>m</sup> Iohn. 1, 3

<sup>Hebru 11, 3</sup>

<sup>n</sup> Heb. 1, 2, 3

<sup>o</sup> Gen. 1, 3

<sup>p</sup> Psal. 36, 9

<sup>q</sup> Esa. 5, 20

## Chap. 4.

*The frailtie of mans  
nature.*

Eholde, my Lord,  
because there is no  
life, there is death;  
naie rather there is  
no death, because death is no-  
thing. For thereby wee come  
vnto naught, while wee dread  
not to make our selues naught<sup>a</sup>  
through sinne.

<sup>a</sup> Ier. 10, 24

And that deseruedlie, o lord.  
For when wee come to naught  
like the running water<sup>b</sup>, we are  
recompenced according to our  
workes: because vvithout thee  
nothing was done<sup>c</sup>, and vve by  
dooing nothing, are made no-  
thing. For without thee, by  
whome all thinges are made<sup>d</sup>,  
and without vvhome nothinge  
vvas made<sup>e</sup> (o lord the word<sup>f</sup>,

<sup>b</sup> Psal. 58, 7

<sup>c</sup> Iohn 1, 3

<sup>d</sup> Prou. 8, 22

23, & c.

Heb. 11, 3

<sup>e</sup> Iohn. 1, 3

<sup>f</sup> I. Ioh 5, 7

Reuel. 19, 11

12, 13

O

**Ioh. 1. 3, 3** O God the worde<sup>3</sup> by whome  
all things were made, vvithout  
which was made nothing that  
vvas made) we are nothing.

**W**o is mee wretch so often  
blinded : because thou art the  
light<sup>h</sup>, and I am not with thee.

**Mica. 7, 8**

**Iohn. 1. 4, 9**

**Iohn. 8, 12**

**W**oe is mee wretche so often  
wounded; because thou art sal-  
uation<sup>i</sup>, and I am not with thee.

**Math. 1. 21**

**Luke 1. 31**

**Philip. 3, 30**

**Tim. 4, 10**

**Iohn 14, 6.**

**W**o is me wretch so often infatu-  
ated; because thou art the truth<sup>k</sup>,  
and I am not with thee. Woe  
is mee wretch so often wander-  
ing, because thou art the waye

**I Iohn 14, 6**

**I Iohn 14, 6**

**I Iohn 11, 25**

**Iohn. 14, 6**

**W**o is me wretch so often dead: be-  
cause thou art life<sup>m</sup>, and I am  
not with thee. wo is me wretch  
so often brought to nothinge :  
because thou art the vvord by  
which all things were made<sup>n</sup>,

**I Iohn 1, 9**

**I Iohn 1, 9**

and yet I am not with thee, with  
out whom nothing was made.

O

*written by S. Augustine.*

O Lorde the word<sup>o</sup>, O God  
the word<sup>o</sup>, whose art the light<sup>a</sup>,  
by whome lighte was made<sup>r</sup>;  
who art the waie, the truth, and  
the life<sup>c</sup>, in whome there is nei-  
ther darknes<sup>r</sup>, error<sup>u</sup>, vanitie<sup>x</sup>,  
nor death<sup>y</sup>. The light without  
which all is darknes<sup>z</sup>; the waie  
without which all is but by-  
pathes<sup>a</sup>; the trueth, without  
which all is but falshood<sup>b</sup>; the  
life, without which euerie thing  
is death<sup>c</sup>.

Speake the worde Lorde. let  
there be light<sup>d</sup>, that I may see  
the light<sup>e</sup>, and shun darknesse:  
see the waie, & shun by-paths:  
see the truth, and shun falshood:  
see life, and shun death.

Inlighten mee<sup>f</sup>, o Lorde, my  
light<sup>g</sup>, my glorie<sup>h</sup>, and my sal-  
uation, whome I will feare<sup>i</sup>:  
my Lorde, whom I wil praise<sup>k</sup>:  
my God whom I wil worship<sup>l</sup>:

my

o 1 Ioh 3, 7

P Ioh. 1, 1, 3

q Iohn 8, 12

1 Ioh. 1, 5, 7

r Gene. 1, 3

s Iohn. 14, 6

t 1 Ioh, 1, 5

u 6, 7

x Psa. 119,

verse 17 &

Esay. 53, 6

z Iohn. 8, 44

1 Iohn 2, 21

a 27

y 2 Tim, 1, 10

Hebr. 2, 14

b 15

c Eph. 5, 7, 8

Colos. 1, 12

d 13

e 1 Pet. 2, 25

f Psa. 116, 11

g Rom. 5, 12

h Gen. 1, 3

i Psa. 36, 9

k Psa. 13, 3

l Psa. 27, 8

m Ela. 60, 19

n 30

o Psa. 38, 22

p Ecc. 34, 14

q 15, &c

r Psa. 35, 18

s Psa. 69, 30

t 1 Den 6, 13

u Matth. 4, 10



*Heauenlie meditations,*

Esa. 63, 16

Galath. 4, 5

6, &amp; c

Malac. 1, 6

Deut. 5, 16

Eph. 5, 23

Psal. 107, 10

Luke 1, 79

my father<sup>m</sup>, w home I will ho-  
nor<sup>n</sup>, & my spouse<sup>o</sup> for whome  
I will keepe my selfe.

Inlighten, O light, enlighten  
me poore soule sitting in dark-  
nes & in the shadow of death<sup>p</sup>,  
and direct my feet into the way  
of peace, that I may enter ther-  
by into the place of thy glorious  
tabernacle, euen to the house of  
God, with the voice of ioy<sup>q</sup> and  
thankesgiuing. For true confes-  
sion is the verie waie<sup>r</sup> whereby  
I may come vnto thee the way,  
by which I may come out of  
by-pathes, and go againe vnto  
thee the waie. For thou art the  
true waie vnto life<sup>f</sup>.

Psal. 42, 4

Ro. 10, 10

John 14, 6

## Chap 5.

*What is meant by becom-  
ming nothing.*

Mat. 11, 27



Wil confesse therefore,  
O Father, LORD of  
Heauen and Earth<sup>a</sup>,  
vnto

*written by S. Augustine.*

vnto thee wil I confes my wickednes<sup>b</sup>, that so I may attaine vnto thy mercie.

<sup>b</sup> Psal. 3, 5

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou art the truth<sup>c</sup>, and I was not with thee.

Mine iniquities did wound me

<sup>c</sup> Iohn. 14, 6

<sup>d</sup>, yet was I not troubled; for

<sup>d</sup> Ezra. 9, 7<sup>e</sup> Psalm. 38, 4

thou art the life<sup>e</sup>, and I was not

<sup>e</sup> Ioh. 14, 6

with thee. They brought mee

vnto nothing, for thou art the

word<sup>f</sup>, & I was not with thee,

<sup>f</sup> Iohn. 1, 1

Hebr. 1, 2, 3

by whom al things were made

without whome nothing was

made<sup>g</sup>. And therefore beeing

<sup>g</sup> Iohn. 1, 3

without thee I became no-

thing. For it is nothing which

bringeth vnto nothing.

By the worde al things were

<sup>h</sup> Iohn. 1, 1

made<sup>h</sup> whatsoeuer vvas made,

2

& after vwhat forme soeuer they

vvere made.

And God saw al that he had

C. I.

made

6 Gene. 1, 31

Eccle. 3, 9, 16

33

Mark. 7, 37

made<sup>i</sup>, and lo it was exceeding good. Al things that were made were made by the vvorde: then whatsoeuer thinges vvere made by the vvorde, are exceeding good.

1 Iohn. 1, 3

Wherefore be they good? Because all thinges were made by the vword; and without it was made nothing that was made<sup>k</sup>. For nothinge is good vwithout the foueraigne good.

But wheras good is not, there is euill, which indeede is nothing because euill is nought else, but the want of good: euen as blindness is nought else, but the want of sight.

1 Iohn. 1, 1, 3

Euill then is nothing, because it vvas made without the word, without vvhich nothinge vvas made<sup>l</sup>.

And that is euil, which is depriued of that good, vwhereby al things

*written by S. Augustine.*

things that are, were made.  
But those things which be not,  
are not made by him. And there-  
fore they are nothing.

Then whatsoever was not  
made are euil. Because al things  
that were made, were made by  
the word<sup>m</sup>. And al which were  
made by y<sup>e</sup> word<sup>m</sup>, were excee-  
ding good<sup>n</sup>: wherefore forso-  
much as all things were made  
by the worde, euil things vvere  
not made by it.

<sup>m</sup> Ioh. 1, 13

<sup>n</sup> Gen. 1, 31  
Eccle. 39, 16  
33

So it remaineth, that whatso-  
euer things were not made, are  
not good: for al things are good  
which vvere made<sup>o</sup>. Therefore  
the things not made, are euill:  
and so consequentie nothinge.  
Because without the word no-  
thing was made<sup>R</sup>. Euill then is  
nothing, because it vvas not  
made.

<sup>o</sup> Ecc. 39, 16  
33

<sup>R</sup> Iohn. 1, 3

But how is euil, if it was not  
made?

c. 2.

made?

*Heavenly meditations*

made? Because euil is a priuation of that which good is, thorough which good was made<sup>a</sup>

<sup>a</sup> Gen. 1, 3<sup>1</sup>

Then to be without the worde is euil, which is to bee as nothing. For besides it, is nothing.

But what is it to bee separated from the word? If thou wouldest knowe that, listen what is meant by the word.

<sup>r</sup> John 14. 6

The word of God saith<sup>r</sup>, I am the waie, the truth, and the life. Therefore to be separated from the worde, is to be without the waie, without the truth, without life, and so nothing without him: and so euil, because it is without the worde, by whom all things were made<sup>r</sup>, and they were excellently good<sup>r</sup>.

<sup>r</sup> Ioh. 1, 1, 3

<sup>r</sup> Gen. 1, 3<sup>1</sup>

Eccl. 39. 16

Againe, to be separated from the worde, by which all things were made<sup>u</sup>, is nothing else but to vndo, and of something

<sup>r</sup> John 1 3

*written by S. Augustine.*

to become nothing. For without him it is nothing.

As often therefore as thou declinest from that which good is, thou separatest thy selfe from the word. For that is good. And so thou art made nothing, because y<sup>e</sup> art without the worde, without the vvhich vvas made nothing that was made<sup>x</sup>.

<sup>1</sup> Iohn. 1, 3

Now then, O Lorde my light y, thou haste inlightened mee, that I may see thee. I haue seen, and knowen, that as often as I am separated from thee, so oft I become nothing. Because I forgot goodnes<sup>z</sup> vvhich thou art<sup>2</sup>; and therefore am made euill.

<sup>1</sup> Mica. 7, 8

<sup>2</sup> Deu 32, 18

<sup>3</sup> Mat. 19, 16

17

Wo worth me wretch that I neuer marked, howe I became nothing vvh<sup>e</sup>n I forsooke thee. But what needes this cōplaint? If I vvas nothing, I needed not to knowe.

We knowe that euill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing, when I was vvithout thee, I was but as nothing euen like an Idol, which is nothing <sup>b</sup>, hauing eares and heareth not <sup>c</sup>; a nose, and smelleth not <sup>d</sup>; eies and seeth not; a mouthe, and speaketh not; handes, and feeleth not; feete, and walketh not; & al the proportion of members, and yet liueth not.

<sup>b</sup> 1. Cor. 8, 4

<sup>c</sup> PL 135, 17  
16

<sup>d</sup> Psal. 15, 5  
6, 7

Chap. 6

*How the soule offendeth  
through sin.*



O then as long as I was without thee, I vvas naught but verie nothing: and there.

*written by S. Augustine.*

therefore blinde I vvas, deafe I  
vvas, and without sence. For I  
neither knew vwhat good was;  
nor shunned that euill was; nor  
perceiued my wounds when I  
was hurt; nor saw the darknes  
which I vvas in. Because I was  
without thee, the verie light<sup>a</sup>,  
which lighteneth euerie manne  
that commeth into the world.

<sup>a</sup> Iohn. 1, 4, 9

Alack therefore, they wound-  
ded me, yet I sorowed not; they  
haled mee, yet I perceiued not,  
for that I was not; because I  
was without life<sup>b</sup>, which is the  
word<sup>c</sup>, by whome all thinges  
weremade.

<sup>b</sup> Iohn. 14, 6<sup>c</sup> Iohn. 1, 1, 3

And therefore, O Lorde my  
lighte<sup>d</sup>, mine enemies did with  
me even what they would; they  
struck me, they striped me, they  
pollured mee; they corrupted  
mee, they wounded mee, yea  
they killed mee, because I for-

<sup>d</sup> Esa. 60, 1, 2

20

Iohn. 12, 35

36, 37

c, 4,

fooke



<sup>c</sup> Hof. 7, 13 tooke thee<sup>c</sup>, and so became no thing without thee.

<sup>f</sup> Ioh. 11, 25 Alacke, O Lorde, my life<sup>f</sup> by  
<sup>John 14, 6</sup> whom I was made<sup>g</sup>; my light  
<sup>g</sup> Gen. 1, 26<sup>h</sup>, wherby I am directed, haue  
<sup>27</sup> mercie vpon me<sup>k</sup>, O defender  
<sup>Iob 33, 4</sup> of my life<sup>l</sup>, and raise mee vppe  
<sup>Colo. 3, 10</sup> againe, O Lord my God<sup>m</sup>, my  
<sup>h</sup> Ioha. 8, 12 hope<sup>n</sup>, my strength<sup>o</sup>, my rock,  
<sup>1. Ioh. 1, 5, 7</sup> and my comfort in the daie of  
<sup>1</sup> Luke. 1, 79 my trouble<sup>p</sup>. Consider mine ad-  
<sup>h</sup> Psal. 1, 10 uersaries<sup>q</sup>, and deliuer me<sup>r</sup>, let  
<sup>1</sup> Psal. 22, 19 them which hate me<sup>f</sup> flie away  
<sup>20</sup> <sup>2</sup> Psal. 18, 1 from my presence, and through  
<sup>2, &c</sup> thee let me liue in thee.  
<sup>2</sup> Psal. 91, 2  
<sup>o</sup> Exod. 15, 2  
<sup>p</sup> Psal. 59, 16  
<sup>17</sup> <sup>q</sup> Psal. 25, 19  
<sup>20</sup>

For they haue watched me<sup>r</sup>,  
<sup>2</sup> Psal. 18, 17 & seeing me without thee, haue  
<sup>Psal. 59, 1</sup> despised mee. They parted a-  
<sup>2</sup> mong themselues the garments  
<sup>s</sup> Psal. 68, 1<sup>u</sup> of vertue, wherewithall thou  
<sup>2</sup> Psal. 37, 32 hadst clothed mee; they made  
<sup>2</sup> Psal. 22, 18 awaie through me; they trode  
<sup>2</sup> me vnder their feete; they de-  
<sup>2</sup> filed thine holie temple<sup>x</sup> with  
 the

<sup>x</sup> Psal. 79, 8

the dregs of wickednesse, they  
left me desolate, pining awaie  
through sorow. I folowed after  
blind and naked, and shackled  
with the cordes of wickednes. Yfrou. 5, 12

They dragged mee after them  
in their circure fro vice to vice;  
and from mire to mire, and so  
went I ful weakelie, God know-  
es, before the face of him that  
pursued me.

Bound I was, yet liked I slaue-  
rie, blinde, and desired blinde-  
nes; bound, and did not abhor  
the shackles. I thought soure  
sweet, and sweet to be soure. Esa. 5, 20

Miserable I was, yet knew I  
not so muche, because I was  
without thy worde, without  
which nothing was made<sup>a</sup>, tho-  
rough which al things are main-  
tained, without which al things  
are brought to nothing. John. 1, 3

For as all things by it were  
John. 1, 3 made<sup>b</sup>, & without it was made  
 nothing: so by it are all things  
 maintained, whatsoeuer is ei-  
 ther in Heauen, or in the earth,  
 in the sea, or in anie deep place.  
 Neither can any part sticke to  
 other either in a stone, or in any  
 other thing created, did not the  
 word, by vvhich al things were  
 made, maintaine it.

Wherefore, O worde, I vvill  
Psa. 73, 23 cleaue to thee<sup>c</sup> that thou mayst  
 saue mee. For when I forsooke  
Gen. 1, 26 thee, I had perished, hadst not  
Wisd. 2, 23,  
Eccl. 17, 1, 2 thou, which didst make mee<sup>d</sup>,  
 renewed me againe.

I sinned, thou didst visit me<sup>e</sup>;  
Psa. 8, 4 I fell, thou didst erect me<sup>f</sup>: I was  
Actes. 15, 14 ignorant, thou didst teach me<sup>g</sup>:  
Psa. 37, 24 I was blinde, thou didst lighten  
Psal 74, 17 me<sup>h</sup>.  
Psa. 94, 10, 12  
John. 1, 9

## Chap. 7.

Of Gods manifold benefites  
conferred vpon man.

My God <sup>a</sup>, shew mee howemuch I wretche am bound to loue thee; how much I am bound to praise thee; how much I am bound to please thee.

<sup>a</sup> Psal. 7, 53

Thunder <sup>b</sup>, O Lord, with a great and mightie voice from aboue into the inuarde care of mine hart.

<sup>b</sup> Psal. 18, 13

Teach me <sup>c</sup>, and saue mee <sup>d</sup>, so wil I praise thee, for creating mee <sup>e</sup> when I was nothing; for lightening mee, when I was in darknes <sup>f</sup>; when I was dead <sup>g</sup>, for reuiuing me; for cherishing me even from my youth <sup>h</sup> with al good things.

<sup>c</sup> Psal. 119, 135

<sup>d</sup> Psal. 143, 10

<sup>e</sup> Psal. 71, 2

<sup>f</sup> Esaie, 37, 20

<sup>g</sup> Gen. 1, 26,

27

<sup>h</sup> Eccle. 17, 1, 2

3, & c

<sup>i</sup> Luke, 1, 78

79

<sup>j</sup> Rom. 8, 11

<sup>k</sup> Psal. 71, 5

Thou dost nourish me vnprofitable

*Heavenly meditations.*

1 Iob. 25. 6 fitable worne stinking in wic-  
 \* Psal. 51. 1 kednes<sup>k</sup>, even with all thy most  
 233  
 1 Matt. 5. 45 excellent benefites<sup>l</sup>.

Open to me, O key of Dauid,  
 \* Esa. 22. 22 which dost open<sup>m</sup>, and no man  
 Reuelat. 3. 7 shutteth against him, to whome  
 thou openest; and dooest shut  
 and no man openeth to him a-  
 gainste whom thou shuttest:  
 Open to mee the doore of thy  
 countenance, that I may enter  
 and beholde, and knowe, and  
 praise thee with all mine heart.  
 For great is thy mercie towarde  
 me<sup>n</sup>, and thou haste deliuered  
 my soule from the lowest graue

O Lord our God, how excel-  
 \* Psal. 8. 1, 9 lent is thy name in all the world  
 2 Psalim. 8. 4 O? What is man, that thou art  
 mindfull of him<sup>p</sup>? and the sonne  
 of man, that thou visitest him?

O Lord, the hope of the god-  
 lie, and the tower of their  
 \* Psal. 61. 3 strength<sup>q</sup>; O God, the life of  
 my

*written by S. Augustine.*

my soule<sup>r</sup>, by which I liue<sup>f</sup>,  
without which I die; O lighte  
of mine eies<sup>f</sup>, by which I see,  
without which I am blinde; O  
the ioy of mine heart, and of my  
soule, let me loue thee with all  
mine heart<sup>u</sup>, with al my soule,  
with al my strength, and with  
all my bowels. Because thou  
didst loue me first<sup>x</sup>.

1 Iohn. 4. 14

1 Act. 17. 28

1 Plal. 27. 18

1 Deut. 6. 5

Deut. 10. 18

Matt. 22. 37

1 Ioh 4. 19

And whence is it, O Creator  
of heaue<sup>n</sup>, and of earth, and of  
the sea, which needest no good  
thing of mine<sup>z</sup>; whence is it  
that thou hast loued me?

1 Est. 1. 3, 10

Esa. 51. 13

1 Pl. 50. 7, 8

9, &amp;c

O wisdome, which openest  
the mouth of the dumme<sup>a</sup>, O  
word, by whom al things were  
made<sup>b</sup>, open my lips<sup>c</sup>, giue me  
a voice of thankes giuing<sup>d</sup>, that  
I may vtter out all the benefices,  
which thou Lorde hast bestow-  
ed vpon me, euen from the be-  
ginning.

1 Wis. 10. 31

1 Ioh 1. 3

1 Psal. 31. 13

1 Psal. 6. 7

For

*Heavenly meditations*

For lo I am, because thou hast  
Gen. 1, 27 created mee<sup>c</sup>. And the cause  
Job. 33, 4 whie thou didst create, & num-  
Psal. 100, 3 ber mee among thy creatures,  
Ecc. 17, 1, 2 was thy predestination from e-  
Colos. 3, 10 uerlasting<sup>t</sup>, before thou madest  
Rom. 8, 29 any thing from the beginning<sup>s</sup>  
Prou. 8, 23 before thou didst spread abroad  
24, 25, 26, &c the heavens, vwhen there were  
no depthes, neither hadst thou  
made the earth, nor setled the  
mountaines; before the foun-  
taines abounded with vvater.  
Before al these things which by  
thy word thou diddest create<sup>n</sup>,  
thou in thy moste certaine pro-  
vidence of truth, didst foresee  
that I should be, yea thy minde  
was to make me thy creature.  
And whence then is it, O my  
Lord, O gracious and moste hie  
God<sup>k</sup>, whence is it, O moste  
mercifull Father<sup>l</sup>, most mightie  
Creator<sup>m</sup>, & alwaies louing<sup>n</sup>?  
What

*written by S. Augustine.*

What deserued I at thy hands,  
what goodnes savvest thou in  
me, that moued thy most glo-  
rious maiestie to create me?

When I was not, thou diddest  
create me. I vvas nothing, and  
of nothing thou didst make me  
somewhat.

• Gene. 1, 27  
Colof. 3, 10

• Ps. 104, 3  
Wildo 2, 23

And what kind of somewhat?

Not a drop of water, not fire,  
not a birde, nor a fishe, nor a  
serpent, nor a brutish beast,  
nor a stone, nor a stocke, nor  
of that kinde of thinges which  
haue onelie but beeing; nor  
of that vvhose nature is onely  
to bee, and to growe; nor of  
that which haue onelie beeing,  
growing, and sense. But aboue  
all these thinges, it is thy will that  
I shoulde consist of both of those  
thinges which haue but onelie  
beeing, for I am; and of those  
thinges which as well growe as  
bee;



*Heavenlie meditations.*

be; for I am, and grow: and of those things also, which haue being growing, and sense; for I am, growe, and perceiue.

And yet more than this, thou hast made me a little inferior to the Angels. For I haue receiued reason at thine handes to knowe thee, as wel as they.

A little inferior I confesse. For they haue a happie knowledge of thee, euen as thou art, but I knowe thorough hope: they face to face, but I darklie thorough a glasse: they fullie, but I in part.

## Chap. 8.

*The happie state of man in the life to come.*

**B**ut wee knowe that which is perfect is come: that in part shall be abolished; when with

1 Co. 13. 10

12

*written by S. Augustine.*

with open face<sup>b</sup>, wee shall seee b<sup>1</sup> cor. 3, 12  
thy face.

Then what shall let vs to bee  
as good euen as Angels<sup>c</sup>, seeing  
thou, Lorde, haste bedecked vs  
with the crown of hope, vvhich  
is adorned with glorie and ho-  
nour; and seeing thou haste ex-  
ceedinglie aduanced vs as thy  
verie friends.

<sup>c</sup>Hebr. 2, 7  
Psalm. 8, 4, 5

Yea euerie waie as good then,  
and equall to Angels. For so  
saith thy truth; They are equall  
vnto the Angels<sup>d</sup>, and are the  
sonnes of God.

<sup>d</sup>Lu. 20, 36

What are they else but the  
sonnes of God, if they be equall  
vnto Angels? Indeed they shal  
bee the sonnes of God, because  
the sonne of manne is made the  
sonne of God.

So that considering this thing,  
I dare boldlie saie, Man is not  
a little inferior vnto Angels<sup>e</sup>,  
Man

<sup>e</sup>Hebr. 2, 7

Man is not onelie equall vnto Angels<sup>f</sup>, but man is aboue Angels. Because a man is God<sup>g</sup>, and God is a man<sup>h</sup>, but not an angell.

¶ Luk. 10. 36

¶ Mat. 1. 23

¶ Luke. 2. 11

¶ Iohn 1. 14

¶ Ioh 4. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

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¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

¶ Gene. 1. 1

And because the word which was in y<sup>e</sup> beginning<sup>i</sup> God vvith God; the word whereby God saide, Let there be light<sup>k</sup>, and light was made; the worde by which al thinges in the beginning were made<sup>l</sup>, became flesh<sup>m</sup>, and dwelt among vs, and we haue scene the glorie thereof, I saie man is the moste excellent creature of all other.

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

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¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

¶ Iere. 9. 23

Behold my glorie, in which I glorie<sup>n</sup> at what time soeuer I doe glorie; Loe my ioy, wherein I reioice<sup>o</sup>, vvhen I doe reioice, O Lord my God, my life P, and the whole glorie of my soule.

Therefore, O Lord my god, I con-

confesse that creating mee a  
reasonable creature, thou didst  
create me after a sort as good as  
Angels. For by thy word I may  
be made perfect, so that I may  
attaine vnto the verie state of  
Angels, and haue the adoption  
of sonnes<sup>a</sup>, by thine onelie be-  
gotten sonne, o Lord, thy vvel-  
beloued sonne<sup>c</sup> in whom thou  
art well pleased; by thine on-  
lie and right heire<sup>f</sup> of one sub-  
stance with thee<sup>c</sup> and coeter-  
nal<sup>u</sup> euen Iesus Christ our one-  
lie lorde<sup>x</sup>, our redeemer<sup>y</sup>, our  
inlightener<sup>z</sup>, our comforter<sup>a</sup>,  
our Aduocate with thee<sup>b</sup>, and  
the light of our eies<sup>c</sup>; vvhoe is  
our life<sup>d</sup>, and our Sauior<sup>e</sup>, and  
our onelie hope<sup>f</sup>; who hath lo-  
ued vs more than himselfe<sup>g</sup>, by  
whome wee haue an assured  
Act. 4. 12. <sup>f</sup> Col. 1. 27, 1. Tim. 1. 1. 1. Ioh. 1. 5, 13. Eph. 5. 2  
1. Ioh. 3. 16.

1 Rom. 8. 15  
Galath. 4. 5  
Ephes. 1. 5  
1 Matt. 3. 17  
Matth. 17. 5  
2. Peter 1. 17  
1 Rom. 8. 16  
17  
Hebrues. 1. 2  
1 Hebru. 1. 3  
1 Heb. 1. 3, 8  
1 Roma. 5. 1  
Roma. 6. 23  
1. Cor. 1. 7, 8  
9. 10  
1 Mat. 20. 28  
1. Cori. 1. 30  
Ephes. 1. 7  
1. Timo. 2. 6  
Hebru. 9. 25  
26, 27, 28  
2 Ioh. 1. 4, 9  
2. Cor. 1. 5  
2. Thes. 2. 16  
17  
b 1. Iohn. 2. 1  
c Iohn. 8. 12  
1. Ioh. 1. 5, 7  
d Ioh. 5. 28  
24  
e Matt. 1. 28  
Luke. 1. 11  
1. Ioh. 3. 16.

trust

Ephes. 3, 12

Hebr. 4, 16

John 1, 12

trust laide vp in store with thee<sup>h</sup>, and free accesse vnto thee<sup>h</sup>.  
Because hee gaue them power  
to bee the sonnes of God<sup>k</sup>, to  
them I saie that beleecue in his  
name.

Gen. 1, 26

1 cor. 11, 7

Ioh. 1, 12

Rom. 8, 15

16, 17

I wil praise thy name, o lord  
who by creating me after thine  
owne image and similitude  
hast made mee capeable of so  
great glorie, as in time to be-  
come the sonne of God<sup>m</sup>.

John 1, 12

This condition neither trees,  
nor stones, nor generallie those  
things which either moue, or  
increase in the ayre, or in the  
sea, or in the earth attaine vnto,  
because he gaue them no pow-  
er by thy worde, to become the  
sonnes of God<sup>n</sup>; for they haue  
no reason. For in reason confi-  
steth the power, whereby wee  
knowe God. And this power  
hee hath giuen to men, whome  
he

he hath made reasonable after  
his owne image and likenes.

I also, O Lord, am a man thro  
rough thy grace, and by thy  
grace may be thy sonne, which  
they cannot be.

Whence haue I it, O Lord, the  
soueraigne truth<sup>p</sup>, and true so-  
ueraigntie, euen the first borne  
of euerie creature<sup>q</sup>, whence  
haue I it, that I may be the son  
of God, which they cannot be?

Thou art the same God for  
euer<sup>r</sup>, thou madest al thinges<sup>s</sup>,  
thou didst create both man<sup>t</sup>,  
and beafts<sup>u</sup>, and stones, and al  
greene thinges vpon the face of  
the earth<sup>x</sup>. For no merits went  
before, nor desertes. Because  
onely of thy goodnes thou cre-  
atedst al thinges. Al creatures  
were like in merits. For none at  
al deserued ought.

How is it then that thy mer-  
cie

• Gen 9, 6  
Colof. 3, 10

p Iohn. 14, 6

q Colo. 1, 15

16, 17

r Lam. 5, 19

Dan. 6, 26

Baruc. 4, 10

14, & c

s Genes. 1, 8

2, & c

Iohn 1, 3

t Gene. 1, 26

27

Psal 100, 3

Wisdo 2, 23

Eccles. 17, 1

2, 3, & c

u Gen. 1, 24

25

Ierem. 27, 5

x Gene. 1, 11

12

Iob. 38, 25

26, 27, & c

eie doth more appeare in this  
 thy reasonable creature, then  
 in all the reſte which haue no  
 reaſon? Whie am not I as all  
 they be, or elſe all they as I, or  
 alone as they? What merites  
 had I? What had I deſerued?  
 that thou ſhouldeſt create mee  
 of power to become the ſonne  
 of God<sup>y</sup>, and denie the ſame  
 to al thy other creatures?

1 Iohn. 1, 12  
 Roma. 8, 15

26, 17

Be it from me, O Lorde, that I  
 ſhoulde thinke I had anie me-  
 rites. It was onelie thy grace, it  
 was of thy meere goodnes, that  
 I ſhoulde bee partaker of that  
 ſweetneſſe.

1 Iob. 19, 8

Iob. 33, 4

Pſal. 100, 3

Pſa. 119, 73

2 Pſal. 116, 12

Wherefore through that grace  
 which mooued thee to create  
 me of nothing, O Lorde, giue  
 mee this grace, I beſeeche thee,  
 that I may thanke thee for this  
 thy goodnes.

17

Chap.

ap. 2  
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## Chap. 9.

## Of Gods omnipotencie.



Thine almightie had  
O God, which is  
one, and the same  
alwaies<sup>a</sup>, hath cre-  
ated both the Angels in Hea-  
uen, and the little wormes in  
earth<sup>b</sup>, no whit more glorious  
in them, nor inferior in these.

For as none other hand could  
create an Angel, so none other  
could make the vilest vvorme:  
as none other could laie abroad  
the heauens<sup>c</sup>, so none other fa-  
shion the smallest leafe of a tree:  
as none other could make a bo-  
die; so none other make one  
haire white or black<sup>d</sup>: But one-  
like thine almightie hande, to  
which al things are alike possi-  
ble<sup>e</sup>.

<sup>a</sup> Mal. 2, 10

<sup>b</sup> Gen. 1, 24  
25

<sup>c</sup> Tob. 9, 8  
Psa. 104, 1, 2  
3, 8 &c

<sup>d</sup> Matt. 5, 36  
<sup>e</sup> Mat. 19, 26  
Mark. 10, 27  
Mark. 14, 36  
Luke. 18, 27

For



*Heauenlie meditations.*

[Esa. 43, 5]

[Esa. 104, 5]

[Job. 2, 3]

[Psalm. 115, 3]

[Psalm. 115, 6]

[Mat. 19, 26]

[Luke 18, 27]

[Psalm. 115, 6]

[Psalm. 115, 6]

[Psalm. 115, 6]

[Psalm. 115, 6]

[Psalm. 115, 6]

For it is no more possible for thee to create a worme, than an angell, nor more impossible to spread out the heauen<sup>f</sup>, then a lease: It is no easier for thee to fashion a smal haire, then a big bodie: nor harder to build the earth vpon the water<sup>s</sup>, than to laie the waters vpon the earth. For thou God diddest what thou wouldest<sup>h</sup> in Heauen and in earth, in the sea, and in all the deapthes<sup>i</sup>, and me among other thinges thou didst make euen as thou wouldest, couldest, and knewest best.

Thine hand, O Lord, coulde haue made mee<sup>k</sup> a stone, or a bird, or a serpent, or some brute beast: it knew as much, but it would not for thy mercie sake.

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnes hath so ordained.

written by S. Augustine.

dained. Yet didde not anie me-  
rits of mine preuent thee, that  
thou shouldst appoint it so.

Chap. 10.

*The incomprehensible  
praise of God.*



Here shall I get, O  
my lorde, where  
shall I gette suffici-  
ent praises to extoll  
thee?

<sup>a</sup> Psal. 106, 3

For as thou madeest mee<sup>b</sup> as  
it pleased thee, without mine  
helpe: so canst thou magnifie  
thy self as it pleaseth thee, with-  
out me.

<sup>b</sup> Psal. 100, 3

Before thee, O lord, thy praise  
is thy selfe. Let all thy vworkes  
praise thee<sup>c</sup>, according to thine  
excellent greatnes<sup>d</sup>. Thy praise  
O LORDE, is incomprehen-  
sible<sup>e</sup>. It is neither in heart con-  
ceiued, nor vitered by mouth;

<sup>c</sup> Song of  
3 three chil-  
dren. ver. 37.

<sup>d</sup> Psal. 150, 2

<sup>e</sup> Psal. 106, 3

D. I.

not

[Esa. 40, 6  
7, 8

nor perceiued by eare. For these things doe passe awaie: but thy praise O Lord, endureth for euer.

The thought hath a beginning, & it hath an end; the voice hath a sound, and the voice doth vanill; the eare doth heare, and hearing ceaseth: but thy praise O Lorde, endureth for euer.

Who then can praise thee? what man can shewe forth thy praises? Thy praise is not transitorie, it endureth for euer.

31 He doth praise thee, who belieueth thee to bee thine owne praise. He doth praise thee, who knoweth himselfe vnable to attaine vnto thy praise. O perpetual praise, neuer vanishing: this is our praise, in thee shall my soule reioyce.

24, 31 We praise thee not, but thou

pr

written by S. Augustine.

praiseth thy selfe, by thy selfe, &  
in thy selfe: and our praise also  
is in thee.

Then haue wee true praise;  
when we haue praise of thee;  
when the light doeth allow the  
light. For thou the true praise  
giuest due commendation.

And as often as wee seeke  
praise of any other besides thee  
so oft do we leese thy praise.  
Because that is transitorie, but  
thine is eternall. If we goe after  
transitorie, we forgoe eternall:  
and if we loue eternall, we must  
loath the praise that is transitory.

O Lorde my God<sup>n</sup>, praise  
eternall<sup>n</sup>, of vvhome all praise,  
without whō there is no praise,  
without thee I am vnable to  
praise thee: let me haue thee,  
and I will praise thee.

For what am I, Lorde, of my  
selfe that I shoulde praise thee!

d. 2.

dust

1 Cor. 4, 5

Deu. 10, 21

Psalm. 118, 14

Isaie 22, 2

1 Rom. 3, 29

Psalm. 7, 33

Deu. 10, 21

## Heavenly meditations.

• Gen. 18, 7 dust and ashes am I<sup>o</sup>, a dead  
 P<sup>1</sup> S<sup>a</sup>. 14, 15 and stincking dogge<sup>p</sup> am I, a  
 2. sam 9, 8 worme<sup>q</sup>, and verie rottennes  
 3 Iob. 23, 6 am I.

What am I to praise thee, O  
 2. st. 14, 19 Lorde God most mightie<sup>r</sup>, in  
 3. ere. 32, 18 whose hand is the breath of all  
 4 Iob. 12, 10 mankinde<sup>f</sup>, which inhabitest  
 5. 2. 37, 15 the eremitie<sup>t</sup>!

Shal darknesse praise the light,  
 6 Iohn. 8, 12 or death life? I thou art light<sup>u</sup>, I  
 7. Ioh 1. 5, 7 am darknesse; thou life<sup>x</sup>, and  
 8 Iohn. 14, 6 I am death. Shall vanitie com-  
 9 Iohn. 14, 6 mend the trueth? Thou art the  
 10 Psa. 144, 4 truth<sup>y</sup>, but I a man becom like  
 11 to vanitie<sup>z</sup>.

Why then Lord, shall I praise  
 thee? Shall my miserie praise  
 thee? Shall stinke commende  
 sweetnesse? Shall mans morta-  
 12 Wild. 7. 1 litie<sup>a</sup>, who is here to daie, and  
 13 ecc. 10, 11 gone to morrow<sup>b</sup>, praise thee?

Shal manne who is verie rot-  
 tetnes, or the sonne of manne a  
 verie

verie worne<sup>c</sup>, praise thee? <sup>e</sup>Iob. 25, 6

O Lord, shal he that is con- <sup>d</sup>Psal. 51, 5  
ceited<sup>i</sup>, borne<sup>c</sup>, and brought <sup>e</sup>Iob. 14, 4

vp in vickednesse praise thee?

no my God. Praise is not seem-  
lie in the mouth of a sinner<sup>f</sup>.

O Lord my God, let thine <sup>e</sup>eccl. 15, 9  
owne incomprehensible power

& thine owne vnlimitable wise- <sup>e</sup>isa. 4, 6, 7  
dome<sup>h</sup>, thine owne vnspeake- <sup>Psal. 145, 3</sup>

able goodnesse<sup>i</sup>, commēd thee. <sup>h</sup>Iob. 11, 7  
8, & c.

Let thy more than excellent cle- <sup>e</sup>isa. 40, 28

mencie<sup>k</sup>, thy more than abund- <sup>i</sup>Psal. 145, 9

ant mercie<sup>l</sup>, thine euerlasting <sup>k</sup>Neh. 9, 35

vertue also, & diuinitie<sup>m</sup> praise

thee. <sup>i</sup>Psal. 69, 13

Let thine almightie power<sup>n</sup>, <sup>e</sup>Isa. 40, 28

with thy souereigne gentlenes <sup>Ierem. 10, 16</sup>

and loue, whereby thou haste <sup>i</sup>Tim. 1, 17

created vs<sup>o</sup>, O Lorde God, the <sup>e</sup>isa. 40, 28

verie life of my soule P praise <sup>o</sup>Gen. 1, 26

thee. <sup>27</sup>

<sup>Psal. 100, 3</sup>

<sup>P</sup>Psal. 43, 8

## Chap. II.

*The hope of a christian must  
be cast vpon God.*

<sup>a</sup> Gen 1, 26

<sup>37</sup> Psal 139, 14

<sup>15</sup> Colos 3, 10

<sup>b</sup> Psal 57, 1



And I thy creature<sup>a</sup>  
wil trust in the shad-  
dowe of thy winges,  
<sup>b</sup>, euen in thy mer-  
cie whereby thou diddest cre-  
ate me.

Helpe thy creature, whome  
of thy mercie thou hast created;  
let mee not perish through my  
sinne, whome of thy goodnes  
thou hast fashioned; neither be  
confounded in my misery who  
of thy clemencie thou haste  
made.

For what profit is in creating  
mee, if I goe downe into mine  
owne corruption? what? haste  
thou, o God, created the sonne  
of men in vaine<sup>c</sup>?

<sup>c</sup> Psal 89, 47

<sup>d</sup> Psal 100, 3

Wisd, 2, 23

Thou hast created mee<sup>d</sup>, C

Lord

*written by S. Augustine.*

Lord, gouerne that vvhich thou  
hast created. Despise not, O  
God, the works of thine hands<sup>c</sup>

<sup>c</sup> Psal. 138, 8

Of nothing thou didst create  
me, and doubtles do not thou  
Lorde direct mee, I shall come  
again to nothing.

<sup>c</sup> Gene. 1, 26

For as I was not sometime,  
and thou didst make me of no  
things: So Lord, if thou do not  
gouerne mee, I shall returne to  
nothing in my selfe.

<sup>c</sup> Isa. 40, 23

Helpe me, O Lord<sup>h</sup> my life<sup>i</sup>,  
lest I perish in my wickednes<sup>k</sup>.

<sup>h</sup> 2 chro. 14

verse 11

Psal. 70, 5

Psal. 109, 26

<sup>i</sup> Psal. 43, 8

Iohn 5, 26

40

Iohn 11, 25

colof. 3, 4

<sup>k</sup> Psal. 94, 23

O Lord, hadst not thou crea-  
ted me, I had not bin at all: but  
because thou hast created me, I  
am. And yet am I nothing, if  
thou guide mee not. For no  
grace neither goodnes of mine  
compelled thee to create mee,  
but euen thine owne most fauo-  
rable goodnes and mercie.

<sup>i</sup> Psal. 99, 8, 9<sup>k</sup> Psal. 43, 13

Mat. 4, 7, 10

O Lorde my God<sup>l</sup>, let that  
d. 4. loue



*Heavenly meditations,*

loue which compelled thee to  
make me, compel thee also to  
gouerne me. For to what ende  
did thy loue compell thee to  
make me, if I perish in my wic  
kednes<sup>m</sup>, and am not guided  
by thy right hand<sup>n</sup>?

m. Ps. 94, 23

n. Ps. 89, 13

Let that mercie of thine, O  
Lord my God<sup>o</sup>, compell thee  
to saue that which is created,  
that compelled thee to create  
that which was not. Let that  
loue winne thee to saue, which  
wanne thee to create. For it is  
no lesse now then it was; for so  
much as thou art loue<sup>p</sup>, who  
art alwaies the same<sup>q</sup>.

o. Ps. 140, 6

p. Luke, 4, 12

q. 1. Iohn. 4, 8

r. Ps. 102, 27

Hebr. 1, 12

For thine hand is not short-  
ned<sup>r</sup> that it cannot saue<sup>f</sup>; nei-  
ther is thine care heauie, that it  
cannot heare. But my sinnes  
haue separated betweene mee  
and thee; betweene darkenes,  
and light<sup>t</sup>; between the image  
of

r. Nomb. 11,

verse. 23

f. Esai. 50, 2

Esai. 59, 1, 2

t. Iohn. 8. 12

1. Iohn. 1, 5, 7

*written by S. Augustine.*

of death, and life<sup>u</sup>, betweene  
falsehood and truth<sup>x</sup>; between  
this vanishing state of mine<sup>y</sup>,  
and thine eternitie<sup>z</sup>.

<sup>u</sup> Psal. 42, 8

Colos. 3, 4

<sup>x</sup> John. 14, 6<sup>y</sup> Psal. 39, 5

Psal. 62, 9

<sup>z</sup> 1. Tim. 1, 17

Hebr. 1, 12

## Chap. 12.

*Of the manifold snares of  
concupiscence.*



Hese bee the shadowes of darkenes  
wherwith I am co-  
uered in the dunge-  
on of this darke prison wherein  
I lie groueling, vntill the daie  
dauine, shadowes do departe,  
and light be made in the firma-  
ment<sup>a</sup> of thy strength.

<sup>a</sup> Genes. 1, 3

The voice of the lord is migh-  
tie<sup>b</sup>, the voice of the Lorde is  
glorious: let it speak, that light  
may be made<sup>c</sup>, darkenesse may  
depart, the drie land appeare<sup>d</sup>,  
and earth may bud forth the  
bud of the herbe<sup>e</sup>, that seedeth  
d. s. seed,

<sup>b</sup> Psal. 29, 4<sup>c</sup> Genes. 1, 3<sup>d</sup> Genes. 1, 9<sup>e</sup> Genes. 1, 11

*Heavenly meditations*

feede, & bringeth out the fruite  
of righteousness of the king-  
dome of God.

¶ *Esa. 63, 16*

*Esa. 64, 8*

¶ *Eccle. 23, 4*

¶ *Act. 17, 28*

¶ *Eccle. 23, 4*

O Lord, father<sup>f</sup> and God of  
my life<sup>g</sup>, by whom all things do  
liue<sup>h</sup>, without whom all things  
are as dead; leaue mee not to a  
wicked imagination, neither  
giue mee a proud looke<sup>i</sup>. Take  
5 fro mee vaine concupiscence;  
and giue not me thy seruant o-  
uer into an impudent mind, but  
6 possesse thou mine heart, that  
alwaies it may thinke on thee.

Inlighten mine eies that they  
may behold thee, and neuer be  
lifted vp before thee, o eternall  
glorie, but thinke humblie, not  
of thy woonders aboue their  
reach: that they may see those  
things which are at thy right  
hand, not the things at thy left.

And alwaies let thine eie lids  
direct my steps<sup>k</sup>. For thine eie-  
lids

¶ *Pro. 4, 25*

written by S. Augustine.

lids do trie the sonnes of men<sup>1</sup>. <sup>1</sup>Psal. 11, 4

Asswage the heat of my concupiscence with thy goodnesse, which thou hast laide vp for those that feare thee<sup>m</sup>, that with euerlasting desire I may couet after thee<sup>n</sup>, that mine inner taste may not be inticed, & deceiued with vaine thinges, & so put sowre for sweete<sup>o</sup>, and sweete for sowre; darkenes for light, and light for darkenesse; that I may be deliuered in the middes of so many snares as are laid by the enemy<sup>p</sup> to take the soules of sinners<sup>q</sup>, wherewith the whole world is replenished. Which thing S. Iohn did see, & passed not ouer the same in silence, when hee said<sup>r</sup>, For al that is in the world is either the lust of the flesh, the lust of the eies, or the pride of life.

Beholde, ô Lord my God<sup>s</sup>,  
the

<sup>m</sup> Psal. 31, 19

<sup>n</sup> Psal. 42, 1, 2

<sup>o</sup> Psal. 84, 2

<sup>p</sup> Esai. 5, 20

<sup>q</sup> Ren. 12, 4

<sup>r</sup> 1 Ioh. 2, 17

<sup>s</sup> 1 Pet. 5, 8

<sup>t</sup> 1 Ioh. 2, 16

<sup>u</sup> Psal. 99, 8

<sup>v</sup> Esai. 41, 13

<sup>w</sup> Luk. 4, 8, 12

*Heauenlie meditation,*

the whole worlde is full of the  
 snares of concupiscence; which  
 they haue prepared for my feet  
<sup>1</sup> *psal. 57, 6* <sup>2</sup> *psal. 142, 3,* <sup>3</sup> and who can escape them!

<sup>4</sup> *ecccl. 33, 4* Euen he doubtles, from whom  
 thou takest the losse lookes <sup>5</sup>,  
 that he be not taken by the lust  
 of the eies; from whome thou  
 takest carnall concupiscence,  
 that he be not taken by the lust  
 of the flesh; and from whome  
 thou takest a bolde & impudent  
 mind, that the pride of life doe  
 not lillie deceiue him. O most  
 happie man for whome thou  
 dost these thinges, for doubtles  
 he shall go vnpunished!

<sup>6</sup> *Job. 19, 25* Now then, O my redeemer <sup>7</sup>  
<sup>8</sup> *saie. 44, 24* by thy selfe I beseech thee, as-  
 sist me, that I fal not in the sight  
 of mine aduersaries, being taken  
 by the traps which they haue set  
 for my feete<sup>9</sup>, to bring downe  
 my soule. But deliuer mee, O  
 strength

*written by S. Augustine.*

strength of my saluation<sup>z</sup>, least  
thine enemies, which hate thee,  
haue me in derision<sup>3</sup>. <sup>z</sup> Psal. 140, 7  
<sup>2</sup> Psal. 25, 2  
Psal. 38, 16

Arise, O Lord my God<sup>b</sup>, my  
mightie one<sup>c</sup>, and let thine e-  
nemies be scattered<sup>d</sup>, they also  
that hate thee, let them fly from  
thy face. <sup>b</sup> Luke. 4, 8  
<sup>12</sup>  
<sup>c</sup> Isaie. 1, 24  
<sup>d</sup> Psal. 68, 1

As waxe melteth before the  
fire: so let the wicked perish at  
thy presence. But let me be hid  
priuilie in thy presence<sup>c</sup>, and re-  
ioice with thy children aboun-  
ding with al good things<sup>f</sup>. <sup>e</sup> Psal. 31, 20  
<sup>f</sup> 1. Cor. 3 9

And thou, O Lord God, fa-  
ther of Orphanes<sup>g</sup>, and thou  
mother of thy poore children,  
listen vnto the cry of thy sons:  
spread out thy wings, that we  
may flie therevnder from the  
face of the enimie<sup>h</sup>. <sup>g</sup> Psal. 68, 5  
<sup>h</sup> Psal. 61, 3

For thou art the tower of Is-  
raels strength, who wilt neither  
slumber nor sleepe<sup>i</sup> keeping Is-  
rael: <sup>i</sup> Psal. 125, 4

rael: because he that fighteth a-  
gainst Israell, doth neither sleep  
nor slumber<sup>k</sup>.

1 Pet. 5, 8

Reue. 12, 12

17

Chap. 13.

*Of mans miserie; and of  
Gods benefits.*

2 Joh. 1, 5

7



Light<sup>a</sup> ! ô cleere-  
nesse, whom none  
other light or clere-  
nes doth beholde!  
ô light which darckeneth all  
light! ô cleerenes which dim-  
meth all strange light! ô light,  
from which all light! ô cleere-  
nesse; from which all cleerenes  
doth proceede! ô cleerenes in  
respect wherof al other bright-  
nes, is but darkenesse; and al o-  
ther light but dimnes!

Where thou shinest, the ve-  
rie darkenesse is bright as daie;  
and dimnes, is light.

O most soueraigne light,  
whom

written by S. Augustine.

whom no blindnes can darken;  
nor mistines dimme; nor darke-  
nesse obscure; nor any let close  
vp; nor shadow keepe away!

O light, which inlightenest  
all things at one time, together,  
and alwaies, swallow me vp in-  
to the deapth of thy brightnes,  
that I may on all sides beholde  
thee, both in thy selfe; and mee  
in thee; & all things vnder thee.

For sake mee not<sup>b</sup>, o Lorde,  
least the shadowes of mine ig-  
norance do encrease; and mine  
offences multiplic.

<sup>b</sup> Psal. 17, 9  
Psal. 71, 18

For without thee euery thing  
is darkenes to me, and al things  
are euil: bicause nothing is good  
without thee the true, onelie<sup>c</sup>,  
and fouereigne good<sup>d</sup>.

<sup>c</sup> Mat. 19, 16

17

Mark. 10, 17

18

Luke. 18, 18

19

<sup>d</sup> 1am. 1, 17

<sup>e</sup> Psal. 99, 8

9

Esay 41, 13

This I acknowledge, and this  
I know, o Lord my God<sup>e</sup>. For  
be I in any place without thee,  
euil is it with mee hauing not  
thee



*Heavenly meditations.*

thee, not onelie outwardlie to my bodie, but also inuwardlie to my soule, because al abundance being not with thee my God, is but beggerie, but when thy glorie appeareth<sup>t</sup>, I shal be satisfied

And, o Lord, my blessed life  
 g, grant that I may confesse my  
 wretchednesse vnto thee<sup>h</sup>: for  
 from thee the soueraigne<sup>i</sup>, and  
 verie good<sup>k</sup> it self, and from the  
 vnitie of thy goodnes, hath the  
 diuers kinds of temporal things  
 separated mee being fallen into  
 sinne through carnal senses, and  
 from one it hath parted mee in-  
 to many things so y abundance  
 to mee was cumbersome, and  
 pouertie was plentie, vvhile I  
 haunted after this and that, and  
 yet could neuer be satisfied; for  
 in my selfe I founte not thee  
 th'vnchangeable<sup>l</sup> & singular<sup>m</sup>,  
 & vnseparable, and onlie good,  
 which

<sup>f</sup> Psal. 17, 15

<sup>g</sup> Psal. 42, 8

<sup>h</sup> Eccl. 23, 4

<sup>i</sup> John. 14, 6

<sup>k</sup> Psal. 32, 5

<sup>l</sup> Iamc. 1, 17

<sup>m</sup> Luk. 18, 18

<sup>n</sup> Rom. 1, 23

<sup>o</sup> Tim. 1, 17

<sup>p</sup> Mat. 19, 16

17

Mark. 10, 17

18

*written by S. Augustine.*

which had I once attained, I  
 should want<sup>n</sup> no more; which  
 had I once found out, I should  
 weepe no more<sup>o</sup>; which did I  
 once enioie, mine heart would  
 be at rest.

▪ Reu. 7. 16

17

▪ Reu. 21. 4

Oh miserie vpon miserie, sith  
 my miserable soule doth flie  
 from thee, with whō shee hath  
 abundance<sup>p</sup>, and ioy<sup>q</sup>; and fo-  
 loweth the world, with whom  
 she hath pouerty<sup>r</sup>, and sorow<sup>t</sup>!

p 1 Cori. 2. 9

q Reu. 7. 16

r Luk 16. 25

t Luke. 6. 25

▪ Esaie. 51. 6

The world crieth, I vanish<sup>r</sup>;  
 o Lord, thou criest, I refresh<sup>u</sup>;  
 yet doth my wicked wretched-  
 nes more followe that which  
 vanisheth, than him who refre-  
 sheth. This verily is my weak-  
 nes.

2. Peter. 3. 5

6. 7

1. Iohn. 2. 15

16. 17

▪ Mat. 11. 28

29. 30

O Physicion of the soule, cure  
 it, that I may praise thee, euen  
 the saluation of my soule<sup>x</sup>, and  
 y with mine whole heart for al  
 thy benefites where with thou  
 hast

▪ Psal. 33. 3

Actes. 4. 12

*Heavenly meditations,*

hast refreshed mee euen from my youth.

<sup>1</sup> *Psal.* 71, 5

<sup>2</sup> *Psal.* 17, 9

<sup>3</sup> *Gen.* 1, 26

<sup>27</sup>

<sup>1</sup> *Cor.* 11, 7

<sup>b</sup> *Psal.* 31, 5

*Titus* 2, 14

<sup>1</sup> *Pet.* 1, 18

<sup>19</sup>

*Reuelat.* 5, 9

<sup>c</sup> *Ioh.* 1, 14

*Luke* 2, 7

<sup>d</sup> *Phil.* 2, 6

<sup>7, &c</sup>

<sup>e</sup> *Iohn.* 3, 13

*Iohn.* 6, 33

<sup>38, &c</sup>

<sup>aphe.</sup> 4, 8, 9

<sup>10</sup>

<sup>f</sup> *Rom.* 4, 25

*Rom.* 8, 3

*Galat.* 2, 20

<sup>eph.</sup> 5, 2, 25

<sup>g</sup> *Roman.* 5,

verse 6, &c.

<sup>1</sup> *Cor.* 8, 11

<sup>1</sup> *Cor.* 15, 3

<sup>h</sup> *1 Cor.* 15, 25

<sup>26, &c</sup>

<sup>1</sup> *Tim.* 1, 10

<sup>i</sup> *Philip.* 2, 6

<sup>7, &c</sup>

*Hebru.* 2, 9

Cast me not off in the time of my age; forsake me not when my strength faileth, o Lord, for thine own sake, I beseech thee.

Thou didst make me<sup>a</sup>, whom I was not; thou didst redeeme me<sup>b</sup>, when I was forlorne. I had been destroyed; I had died; but thou camest downe vnto the dead, thou tookest mortalitie vpon thee<sup>c</sup>.

Thou a king<sup>d</sup> camest downe vnto thy seruant; and to redeeme thy seruant thou didst giue thy selfe; and that I might liue, thou didst die<sup>e</sup>, and overcome death<sup>h</sup>.

When thou diddest humble thy selfe<sup>i</sup>, thou didest exalt me. I was lost; I followed after wickednes, I was a bondslau to Satan; but thou wert solde for me

written by S. Augustine.

me<sup>k</sup> to redeeme mee ; and so  
thou louedst me<sup>l</sup> that thou ga-  
uest thy bloud a raunsome for  
me<sup>m</sup>.

O Lord, thou hast loued mee  
more than thy selfe<sup>n</sup> : because  
for my sake thou wouldst needs  
die<sup>o</sup>.

On such wise, and with so  
deere a price thou hast brought  
me home from banishment<sup>p</sup> ;  
redeemed me from bondage<sup>q</sup> ;  
withdrawne mee from punish-  
ment<sup>r</sup> ; called me by thy name<sup>s</sup>  
and sealed me with thy bloud<sup>t</sup> ;  
that I shoulde euermore haue  
thee in remembrance, and ne-  
uer forget him, who for my sake  
shunned not the crosse<sup>u</sup>.

Thou hast annointed mee  
with that oile<sup>x</sup> wherewith thou  
wast ointed, that of thee Christ  
I might be called a christian<sup>y</sup>.

Lo, thou hast written mee  
vpon

Mat. 27, 3

4, 5

Act. 1, 16

17, &c

1 John 15, 13

Ephes. 5, 1, 2

1 John 3, 16

1 Pet. 2,

vers. 24, &c

Ephes. 1, 7

Rom. 5, 7

2

2 Cor. 5, 14

15

1 Thes. 5, 10

1 Heb. 11, 13

16

Galat. 2, 4

Galat. 5, 1, 13

Esay. 53, 3

4, &c.

Reu. 14, 1

11

Reuel. 22, 4

Reuel. 7, 3

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

Gal. 3, 13

*Heavenly meditations,*

**psa. 49, 16** vpon thine handes<sup>z</sup>, so to haue mee in remembrance, if so be continually I haue thee in mind.

**psa. 59, 10** And thus alwaie thy fauor, and thy mercy haue preuented me<sup>2</sup>.

**psa. 24, 6, 7** For out of much and great perils thou hast deliuered mee of-  
**eccl. 5, 1, 2** tentimes<sup>b</sup>, O my sauior<sup>c</sup>.

**psa. 18, 1, 2** When I haue wandred, thou  
**dan. 6, 27** hast reclaimed me; when I haue bin ignorant, thou hast instructed mee; thou hast corrected me, when I haue sinned; when I despaired thou hast comforted mee, when I fell, thou hast raised me; thou hast vphelde me when I haue stood, when I haue trauailed, thou hast guided me; when I haue come home, thou hast receiued mee; thou hast watched mee, when I haue slepte; and when I haue cried, thou hast heard me.

Chap.

written by S. Augustine.

## Chap. 14.

*That the eies of the lord, are  
continually vpon the doings and  
cogitations of men.*

**O**R these, and manie  
no good turnes hast  
thou doone mee, O  
Lord my God<sup>a</sup>, the  
verie life of my soule<sup>b</sup>.

And doubtlesse it shoulde be  
a pleasure to mee not onelic to  
talk and think alwaies of them,  
but also euermore to thanke  
thee<sup>c</sup>, to praise thee, to loue  
thee for all thy good things, and  
that with all mine heart<sup>d</sup>, and  
with all my soule, and with all  
my mind, & with al my strenght,  
yea from the verie pith and in-  
trales of mine heart, and of all my  
jointes, O Lorde my God<sup>c</sup>, the  
blessed sweetenesse of al which  
delight in thee.

<sup>a</sup> Psal. 7, 1, 3  
<sup>b</sup> Psal. 43, 8  
Eccles. 13, 4  
Iohn. 14, 6

<sup>c</sup> Ps. 116, 12  
13, 17, 18  
<sup>d</sup> Deut. 6, 5  
Deut. 11, 18  
Matt. 22, 37  
Luke. 10, 27

<sup>c</sup> Psal. 7, 1, 3

But

But thine eies haue scene

[Psa. 139, 16] mine imperfection<sup>f</sup>; thine eies  
I saie are much brighter than y  
[Ecc. 23, 19] Sunne<sup>s</sup>, beholding al the waies  
of men, and the ground of the  
deepe, and in euerie place at all  
times looke both vpon the euill  
and the good<sup>n</sup>.

[Prou. 35, 3] For sithence thou rulest all  
things<sup>i</sup>, fillest all things<sup>k</sup>, art  
[Psal 47, 1] alwaies wholie euerie where<sup>l</sup>;  
[2, 6, 7, 8] yea sithence thou hast a care of  
[Mett. 11, 25] al things that thou hast created  
[A Iere. 23, 23] (for thou hatest nothing which  
[24] thou hast made<sup>m</sup>); thou dost so  
[Psal 139, 7] behold my waies & my steps<sup>n</sup>,  
[8, &c] and so watch and warde night  
[Wise. 11, 31] and daie for my safetie, looking  
[Job 31, 4] so narrowlie vnto al my paths<sup>o</sup>,  
[Psal 121, 4] like a continuall watchman<sup>p</sup>;  
[Psal 127, 1] as though thou haddest forgot  
thine other creatures of heauen  
and earthe, and haddest cast al  
thy care vpon me alone, hauing

*written by S. Augustine.*

no care at all of the rest. For the  
light of thine vnchangeable  
sight neither encreaseth, doe  
thou see but one; nor dimini-  
sheth, if thou behold infinit and  
diuers things. For euen as at  
one time thou considerest the  
whole perfectlie together & so  
doeth thy whole countenance  
behold at one time all particu-  
lars, although diuers, and that  
perfectlie together, & whole.  
Yt seest thou all things as one  
thing, & one thing as all things;  
for thy selfe art whole, and canst  
neither be diuided, changed,  
nor diminished.

And therefore thou being  
whole in all time, and without  
time, doest beholde me wholly,  
together, and alwaies, euen as  
though thou haddest naught  
to consider of. Yea, so thou  
standest vpon my garde, as  
though



*Heavenly meditations,*

though thou wouldst forget all other thinges, and bend wholly to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe readie at all times vnto me, if thou finde me readie to receiue thee.

**O my Lord go I where I wil,**  
 thou wilt neuer forsake mee,  
 vnles I forsake thee first.

Wheresoever I become, thou leauest me not. For thou art euerie where. So that to vwhat place soeuer I goe, I may finde thee, by whom I may be; that I perish not, vvithout thee, because vvithout thee, I cannot be.

And therefore I confesse indeede, that vvhatsoever I do, & vvhatsoever I doe it, I doe it in thy presence; and that vvhatsoever it be vvich I doe, thou seeest it better than I vvich doe it.

For when I do aught at any time,

**Iosua. 1, 9**  
**Hebru. 13, 5**

**Iob. 23, 8**  
**9, 10, 13**  
**Psal. 139, 7**  
**8, 9, 10, 11**  
**Iere. 23, 23**  
**44**

**Excc. 23, 19**  
**20,**  
**Psal. 139, 10**  
**11, 12**

*written by S. Augustine.*

time, thou art present at all times, as a continuall beholder of all my thoughts<sup>u</sup>, intentions, delectations and doings.

O Lorde, my sighing is not hidde from thee<sup>x</sup>; and my verie thought is open to thy sight<sup>y</sup>.

Thou knowest Lord, whence the spirit commeth, where it is and whether it goeth. For thou art the trier of all spirits<sup>z</sup>.

Also, thou best knowest inwardlie, whether the roote of that tree which hath faire leaues be sweete or sower; yea, thou narrowlie doest search the verie pith of the rootes; and by the moste euident trueth of thy light, thou gatherest, numbrest, considerest, and sealest not the intent onelie, but the verie pith also of the roote thereof, that so thou mayest render vnto euerie man not onlie according to his

E. I. workes<sup>a</sup>,

u 1 kin. 8, 39

z Chr. 6, 30

Psal. 44, 10

Prou. 24, 12

Luke. 16, 15

x Psal. 38, 9

x Iob. 4, 2

Psal. 94, 11

Psal. 139, 2

z Pro. 16, 2

a Psal. 62, 12

Prou. 24, 12

Ierem. 32, 18

19

Hosea. 4, 9

Mat. 16, 27

Reue. 22, 12

*Heauenlie meditations;*

workes, but also according to  
the inner and secret pithe of the  
roote, from vvhich proceeded  
the intent of the worker<sup>b</sup>.

<sup>19</sup> <sup>b</sup> Mat. 13, 18

Marke, 7, 21

<sup>10</sup> <sup>c</sup> Plal. 94, 8, 9

<sup>11</sup> <sup>d</sup> 2 Ch. 16, 9

<sup>11</sup> <sup>e</sup> Amos 9, 8

<sup>11</sup> <sup>f</sup> Rene. 5, 1

<sup>11</sup> <sup>g</sup> Rene. 20, 12

<sup>11</sup> <sup>h</sup> Mat. 23, 34

<sup>11</sup> <sup>i</sup> John 5, 22

<sup>11</sup> <sup>j</sup> Roma. 6, 7

<sup>11</sup> <sup>k</sup> Reue. 22, 14

<sup>11</sup> <sup>l</sup> Mat. 25, 41

<sup>11</sup> <sup>m</sup> 4, 2, & c

<sup>11</sup> <sup>n</sup> 46

<sup>11</sup> <sup>o</sup> Reu. 22, 15

<sup>11</sup> <sup>p</sup> 1 Deu. 3, 2. 20

What I purpose when I worke,  
what I thinke, and wherein I  
delight, thou beholdest; thine  
eares doe heare it<sup>c</sup>, thine eyes  
see it<sup>d</sup>, and consider it; thou  
sealest, markest, notest, and  
wriest the same into thy booke<sup>e</sup>,  
bee it good or euill, that after  
warde, when the booke shall  
bee opened<sup>f</sup>, and the dead iud-  
ged according to the thinges  
written in those booke, thou  
mayst render for wel doing re-  
wardes<sup>g</sup>, and punishmente for  
wickednes<sup>h</sup>.

Happilie this is it, which thou  
didest saie by these words, *I will*  
*see what their end shall be*; and  
which is spoken of thee on this  
wise, *Hec trieth the perfection*

*written by S. Augustine.*

of all things<sup>k</sup>. For thou doubt-  
les in all that we doe, regardest  
the end of the intent, more than  
that which is done.

<sup>k</sup> Iob. 28, 3

And when I diligentlie con-  
sider these things, O Lord my  
God terrible and mightie<sup>l</sup>, I  
am vtterlie agast both through  
feare and shame, for so much as  
wee haue great neede to liue  
well and vprightlie<sup>m</sup>, because  
we do all things in the presence  
of that Iudge, whoc seeth all  
things<sup>n</sup>.

<sup>l</sup> Neh. 9, 32  
Psal. 47, 3  
Psal. 96, 4  
Daniel 9, 4

<sup>m</sup> Boetius in  
his 3. booke  
de cōsolat.  
Prose. 6  
<sup>n</sup> Ecc. 23, 19  
20

Psal. 139, 10  
11, 12  
Ages 15, 8

Chap. 15.

*That man of himselfe can do  
nothing without the assi-  
stance of God.*



Lord most mighty  
and puissant, God  
of the spirites of all  
flesh<sup>b</sup>, whose cies  
are vpon the waies of the sons  
c. 2. of

<sup>a</sup> Neh. 9, 32  
Psal. 96, 4  
Iere 32, 17  
18, 19  
<sup>b</sup> Nō. 27, 16

*Heauenlie meditations,*

**Gen. 32, 19** of men<sup>d</sup> from the time of their  
 birth, euen till the daie of their  
 buriall; that thou mayst render  
 vnto euery man according to  
 his workes<sup>d</sup>, either good euil:  
 vnto me, that I may con-  
 fesse my wretchednes to thee.  
 For I said, that I was rich<sup>e</sup>, and  
 had neede of nothing; & knew  
 not how that I was wretched,  
 and miserable, and poore, and  
 blind, and naked.

I supposed my selfe shoulde  
 be somewhat, when indeede I  
 was nothing. I professed my  
 selfe wise<sup>g</sup>, & I became a foole.  
 I thought I was prudent, and I  
 was deceiued. For now I see, it  
 is thy gift<sup>h</sup>, without whom we  
 can doe nothing<sup>i</sup>. Because  
 thou Lord, keepe not the citie  
 k, in vaine doth he watch, that  
 keepes the same.

<sup>h</sup> Iam. 1, 17

<sup>i</sup> Iohn. 15, 5

Philip. 2, 13

<sup>k</sup> Psal 127, 1

Thus

*written by S. Augustine.*

Thus hast thou taught mee,  
that I might know my selfe. For  
thou hast forsaken mee, and tri-  
ed me<sup>l</sup>, not for thine own sake;  
that thou mightest know mee;  
but for my sake, that I mighte  
know thee.

1 Psal. 17, 3

Pla. 139, 1

For as I said, I thought Lord,  
I should haue bin somewhat of  
my selfe; I thought I had hadde  
sufficiencie of my selfe<sup>m</sup>; and  
perceiued not howe it is thou,  
Lorde, which rulest me<sup>n</sup>, vntill  
thou wentest far from mee for a  
space<sup>n</sup>, and I took a fall. Then  
did I see and perceiue, howe it  
was thou which ruled me; and  
how I fell of my self, and rose a-  
gaine through thy grace<sup>p</sup>.

2 cor. 3, 5

Psa. 48, 14

Matth. 2, 6

Psal. 71, 12

O light<sup>q</sup>, thou hast opened  
mine eies, and raised me vp, &  
lightened me<sup>r</sup>. Now therefore I  
see, that mans life vpon earth is  
but a temptation<sup>f</sup>; and that no

Psa. 37, 23

24

Prou. 24, 16

1 Joh. 1, 5, 7

1 Iohn. 1, 4, 5

7, 8, 9

Iob. 7, 1,

2, &amp; 6

e. 3, flesh

1. cor. 1, 29

2. Ro. 3, 20

Galat. 2, 15

3. Iam. 1, 17

7. Esai. 64, 6

Genes. 6, 5

Genes. 8, 21

fleshe can glorie in thy sighte<sup>r</sup>,  
nor be iustified<sup>a</sup>. For all good-  
nes, be it little or muche, is thy  
gift<sup>x</sup>; and we haue nothing of  
our selues but euil<sup>v</sup>.

2. Psal. 52, 1

Jerem. 9, 23

3. Iam. 1, 17

b. 1. Chr. 16,

verse. 28, 29

Psa. 29, 1, 2

2. Saic. 42, 8

Luke, 2, 14

c. Iohn. 5, 44

Iohn. 7, 18

d. Esai. 14, 13

e. Iere. 9, 23

f. Eccle. 11, 2

Whereof then may all fleshe  
glorie? of wickednes? but that is  
no glorie, but miserie<sup>z</sup>. May it  
glorie of any good then? and of  
anothers goodnesse? O Lord,  
goodnes is thine<sup>a</sup>, and thine is  
the glorie<sup>b</sup>. For he who seekes  
of thy goodnes his owne<sup>c</sup>, and  
not thy glorie, is a verie theefe  
and robber, like the diuell him-  
selfe, who would haue robbed  
thee of thy glorie<sup>d</sup>.

For whosoever would haue  
praise<sup>e</sup> of that good thing which  
is thine, and seeketh not therein  
thy glorie, but his owne; yea al-  
though he get praise of menne<sup>f</sup>  
for thy gift; yet is he dispraised  
of thee, Because of thy gift hee  
sought

*written by S. Augustine.*

sought his glorie, and not thine.  
 And he who is praised of men,  
 and dispraised of thee, neither  
 can be defended by men, when  
 thou shalt iudge; nor bee deli-  
 uered, when thou shalt con-  
 demne.

But o Lord, who hast formed  
 mee<sup>s</sup> from the wombe of my  
 mother, suffer me not to fall in-  
 to that reproch; and neuer let it  
 be cast in my teeth that I would  
 haue stolne away thy glorie.

All glorie bee ascribed vnto  
 thee<sup>h</sup>, from whome all goodnes  
 doeth proceede<sup>i</sup>, but vnto vs  
 open shame<sup>k</sup>, and miserie, to  
 whom al euill doth belong, vn-  
 les thou take mercie<sup>l</sup>.

For thou shewest mercie, O  
 Lorde, thou shewest mercie o-  
 uer all<sup>m</sup>; and hatest nothing  
 which thou hast made<sup>n</sup>; thou  
 giuest vs of thy good thinges<sup>o</sup>;

c 4.

and

Esa. 44. 24

Luke 2. 14

Iame. 1. 17

Dani 9. 7

Wis. 11. 20

21. &amp; c

Esa. 54. 7

8

Wis. 11. 21

Iob 1. 21

Iob 3. 8. 9

10. &amp; c

Psal. 146. 5. 6

7. &amp; c

Matth 6. 11

Matth. 7. 7. 8

9 &amp; c



and makest vs rich, O lord God,  
 with thy most excellēt benefits  
 P. For thou louest the poore,  
 & makest them rich euen with  
 thine owne riches.

¶ Ps. 113, 5, 6  
 7, &c  
 ¶ Psal. 112, 5  
 ¶ Luk 6, 20

O Lord, behold now wee are  
 thy poore children, and thy little  
 flocke<sup>t</sup>, open to vs thy gates<sup>r</sup>,  
 that the poore may eate, and be  
 satisfied<sup>u</sup>; so they which seeke  
 thee, wil praise thee.

¶ Luk. 12, 32  
 ¶ Psal. 78, 23  
 ¶ Psal. 22, 26

For I know Lorde, and con-  
 fesse through thine instruction,  
 that they alone shall bee enri-  
 ched<sup>x</sup> who know themselves to  
 bee poore, and acknowledge  
 their ponertie before thee. For  
 such as thinke themselves riche  
 when they are poore<sup>y</sup>, shal bee  
 barred from the participation  
 of thy riches.

¶ Matt. 5, 3  
 Luke 6, 20  
 ¶ Ps. 21, &c  
 ¶ Reu. 3, 17  
 18

Wherefore, ô Lord my God  
 vnto thee doe I confesse my po-  
 uertie, that al the glorie may be  
 thine

¶ Psal. 7, 2, 3  
 ¶ Ps. 7, 2, 3  
 ¶ Ps. 7, 2, 3

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thine<sup>a</sup>: inasmuch as the good  
which I haue done is thine.

<sup>a</sup> 1 Chr. 29;  
verse 10  
11, 12

I confesse, o Lorde, as thou  
hast taught mee, I am nothing  
else but altogether vanitie<sup>b</sup>, a  
shadow of death<sup>c</sup>, a darke dun  
geon, and a barren and emptie  
ground<sup>d</sup>, bringing foorth no-  
thing without thou blesse mee,  
and bearing no fruit but confu-  
sion, sinne, and damnation.

<sup>b</sup> Psal. 39, 5  
Psal. 144, 4  
<sup>c</sup> Psal. 44, 9

<sup>d</sup> Genes. 1, 2

If I had any goodnes, I recei-  
ued it of thee<sup>e</sup>; if I haue any at  
this time, it is thine, or I haue it  
from thee. When I stood, I stood  
through thee; but when I fell, I  
fell through my selfe; and al-  
waies I had stuck in the mire<sup>f</sup>,  
if thou haddest not plucked me  
out; I had alwaies bin blind, if  
y<sup>h</sup> haddest not lightned mee<sup>g</sup>.  
When I fell, I had not risen a-  
game, vnlesse thou haddest rea-  
ched foorth thine hand<sup>h</sup>. Yea,

<sup>e</sup> 1 Cor. 4, 7  
James 1, 17

<sup>f</sup> Psal. 69, 14

<sup>g</sup> Ioh. 1, 4 9

<sup>h</sup> Psal. 37, 13  
24

c. 5. and

and when thou haddest erected me, / had fallen by and by;  
 if thou haddest not held me v<sup>p</sup>.  
 And oftentimes I had perished, haddest thou not governed me<sup>k</sup>.

Phil. 2, 13

1 Efa 48, 17

1 Psal. 59, 10

Thus euermore Lorde, euermore thy grace & mercie hath preuented me<sup>l</sup>, deliuering me from all euill, sauing mee from those past, raising mee from these present, and arming mee against miseries to come: in like sort cutting awaie v<sup>y</sup> snares of sinne before me, and removing al occasions and causes of offence. For vnlesse thou haddest done so, / had committed al the sinnes of the world.

For I am perswaded, o Lord, there hath no sinne been committed afore time by man, but another may do the same, if his Creator leaue him, by whome  
 he

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he was made a man<sup>m</sup>. But that I did not so, thou hast brought it to passe<sup>n</sup>; that I abstained, thou diddest commaund; and that I beleueed, it was of thy grace poured vpon me<sup>o</sup>.

<sup>m</sup> Job. 1c, 8

<sup>9, 10, & c</sup>

<sup>Psal. 139, 14</sup>

<sup>15</sup>

<sup>16</sup>

<sup>Esa. 45, 7 8</sup>

<sup>9, & c</sup>

<sup>1 Cor. 4, 7</sup>

<sup>Wis. 3, 14</sup>

<sup>Rom. 12, 3, 6</sup>

For thou Lord, diddest guide me both for mee and thy selfe; and thou hast given me grace<sup>p</sup> and vnderstanding to abstaine both from adulterie, and other wickednes.

<sup>P Iam. 1, 17</sup>

Chap. 16.

*Of the Diuel, and his manifold tentations.*



HERE wanted a temptor; but thou wert the cause y<sup>e</sup> he was absent; there wanted place, and time, and that they shoulde bee lacking thou didest worke. There wanted neither temptor, nor place,  
nor

nor time<sup>c</sup>: but thou heldest me  
backe, that *I* should not con-  
sent. The temptor came, foule  
and ouglie as hee is; but thou  
didst comfort me, that I might  
despsie him. The temptor came  
<sup>a</sup> Luk. 11. 21 armed and strong<sup>a</sup>, but thou  
didest both encourage me, and  
bridle him that he could not o-  
uercome. The temptor came  
like an Angell of light<sup>b</sup>; but  
<sup>b</sup> 2 cor. 11. 14 that he might not deceiue me,  
<sup>15</sup> thou didest take him vp; & that  
*I* might know him, thou didest  
open mine eies.

For he is that great, and red  
<sup>a</sup> Rev. 12. 3. 9 Dracon<sup>c</sup>, the old Serpent, cal-  
led the Diuell and Satan, ha-  
uing seauen heades, and ten  
horns, whome thou hast crea-  
ted to plaie in this great, and  
wide sea, wherein are thinges  
<sup>EPH. 104. 25</sup> cteeping innumerable<sup>d</sup>, both  
small beastes, and great; that is,  
diuers

*written by S. Augustine.*

diuers kindes of Diuels, which doe nothing neither daie nor night, but range vp and downe, seeking whome they may deuoure<sup>e</sup>, if thou preferue not.

• 1 Pet. 5, 8

For he is that olde Dracon<sup>f</sup>, which sprang vp in the Paradise of pleasure<sup>g</sup>, drawing with his taile<sup>h</sup> the thirde part of the Starres of Heauen, and casting them to the earth; which infecteth the waters of the earth with his poison, that men drinking thereof may die; hee spreadeth sharpe thinges vpon the mire; and trusteth that hee can drawe vp Iorden into his mouth<sup>k</sup>; hee is made without feare<sup>l</sup>.

f Reu. 12, 9

g Genes. 3  
verse 1. & c

13, 14

h Reu. 13, 4

i Iob. 41, 1

k Iob. 40, 18

l Iob. 41, 24

And who can saue vs from being deuoured of him! who can plucke vs frō out his iawes, but thou onelie, ô Lorde, who hast broken the heades of that  
great

great Dracon<sup>n</sup>?

Gen. 3, 15

Reu. 12, 9, 10

Psa 44, 26

Psal 79, 9

Psal 117, 8

Reu 12, 13

O Lorde helpe vs<sup>n</sup>; ô Lorde  
spreade forth thy winges vpon  
vs<sup>o</sup>, that vnder them wee may  
flie from the face of this Dra-  
con, which pursueth vs<sup>r</sup>; and  
with thy shield saue vs from his  
hornes<sup>9</sup>. For his cōtinuall care,  
and onely desire is, to deuoure  
the soules<sup>r</sup>, whome thou hast  
created<sup>r</sup>.

Reue. 12, 3

1 Pet. 5, 8

Gen. 1, 26

Psal 100, 3

Colos. 3, 10

Iere 33, 3

Matt. 6, 12

Math. 13, 18

Luke 11, 4

1 Co. 10, 31

1 Pet. 5, 8

Ephe. 6, 11, & c

Tim. 2, 26

Ecl. 2, 2

And therefore vnto thee we  
do crie<sup>r</sup>, ô Lord our God, deli-  
uer vs from our dailie aduersa-  
rie<sup>n</sup>, which whether we sleepe  
or wake, or eate, or drinke<sup>x</sup>, or  
whatsoeuer we doe, lieth at vs  
night and daie<sup>9</sup> by all meanes,  
by al subtiltie and craft<sup>r</sup>, now  
openlie, nowe couertly aiming  
at vs with his poisoned arrowes  
to destroy our soules<sup>a</sup>.

And yet, such is our extreme  
madnes, ô Lord; y<sup>t</sup> albeit we do  
conti-

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continuallie beholde the Dragon before her eies with open mouth prepared to deuour vs<sup>b</sup> yet naiethes wee snort<sup>c</sup>, and sport in our securitie, as though wee were safe before him, who desireth nothing but our destruction<sup>d</sup>.

<sup>b</sup> Reu. 12, 19<sup>c</sup> 1 Thef. 5, 6<sup>d</sup> Reu. 17, 12

The enimie to murther vs, watcheth alwaies, and sleepeeth not<sup>e</sup>: and we sleepe, but watch not<sup>f</sup> for our saluation.

<sup>e</sup> Mat. 26, 41

Mark. 14, 38

<sup>f</sup> 1 Thef. 5, 6

1 Peter 5, 8

3 1 Tim. 3, 7

Behold, he hath laid infinite traps before our feet<sup>g</sup> to take vs; and al our waies he hath filled with snares to catch our soules<sup>h</sup>. And who can escape!

He hath laid snares in riches, snares in pouertie, snares in meate, snares in drink, in pleasure snares, in sleepe snares, and snares in watching; hee hath laid snares in our wordes, snares in our workes, and snares in all our

<sup>g</sup> Psal. 59, 3



our waies.

But, O Lord, do thou deliuer  
 vs from y<sup>e</sup> snares of the hunter<sup>i</sup>,  
 and from the euil world that we  
 may praise thee, saying:

Blessed be the Lorde<sup>k</sup> which  
 hath not giuen vs a praie vnto  
 their teeth, Our soule is escaped  
 euen as a birde out of the snare  
 of the fowlers : the snare is bro-  
 ken, and we are deliuered.

Chap. 17.

*That God is the light of  
 the righteous.*



And thou O lord my  
 light<sup>a</sup>, inlighten  
 mine eies<sup>b</sup>, that I  
 may see light, walk  
 in thy light<sup>c</sup>, & neuer stumble  
 vpon the snares of Satan.

For who can escape his ma-  
 nifold snares, vnles he see them!  
 And who can see them, except  
 he

<sup>a</sup> Ioh. 1, 4, 9

Iohn. 12, 46

<sup>a</sup> Ioh. 1, 5, 7<sup>b</sup> Iohn. 1, 9

Psalme. 133, 3

<sup>c</sup> Iohn. 8, 12

Ioh. 11, 9, 10

Iohn. 12, 35

36

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he be inlightened with thy light!

For that father of darkenesse hath hid his snares in his ovyne darkenes<sup>d</sup>, that therein as many as are in darkenesse may bee intangled.

<sup>d</sup> Eph. 6, 12  
12

Who are the children of this darkenes<sup>e</sup>? Such as see not thy light: in which whoe so vvalketh, shal not feare<sup>f</sup>. For he that walketh in the daie, stumpleth not<sup>g</sup>. But if a man walke in the night, hee stumpleth, because there is no light in him.

<sup>e</sup> 1 The. 5, 5

<sup>f</sup> Psal. 91, 5  
<sup>g</sup> Iohn. 11, 9  
10

O Lord, thou art the light<sup>h</sup>, thou art the light of the sonnes of light<sup>i</sup>; y<sup>e</sup> art the day which lasteth euer, in which thy sonnes doe walke, and stumple not<sup>k</sup>; without which whoe so walke, are in darknesse, because they haue not the light of the world<sup>l</sup>.

<sup>h</sup> Ioh. 1, 4, 9  
<sup>i</sup> Ioh. 1, 5, 7

<sup>j</sup> 1 The. 5, 5

<sup>k</sup> Iohn. 11, 9

<sup>l</sup> Iohn 8, 12  
Iohn. 12, 46

Loe, wee dailie see, that the farther one is estraunged from

*Heavenlie meditation,*

Iohn. 1, 9

from thee the true light<sup>m</sup>, the more he wrappeth himselfe in the darkenes of sinne; and the more he lyeth in darkenes, the lesse hee seeth the snares laid in his waie; and so the lesse hee knoweth them; and therefore is the oftener caried awaie, and caught in them; and yet, which is more horrible than all this, he woteth not that he hath taken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that hee doth stand.

2 Cor. 10, 12

• Psalm. 7, 1

Ioh. 1, 4, 5

6, 7. &amp;c

Iohn. 1, 5, 7

I Ioh. 3, 6

But O Lord my God<sup>o</sup> the verie light of the minde<sup>p</sup>, open thou mine eies at this time, that I may see<sup>q</sup>, and knowe, least I fall in the presence of mine aduersaries.

1 Per. 5, 8

For our aduersarie<sup>r</sup> laboureth to destroy vs: but Lord, we beseech

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beseech thee, as waxe melteth  
before the fire<sup>f</sup>; so lette him pe-  
rish at our presence.

<sup>f</sup> Psal. 68. 2,

For, lord, he is the chiefe and  
principall theefe, which tooke  
counsell how to steale away thy  
glorie: but swoln vp with pride  
and puffed vp, he brake in sun-  
der at the last, and fell yppon his  
owne face, whome thou flan-  
gedst headlong from thine ho-  
ly mountaine, and from the mul-  
titude of thy fire stones<sup>a</sup>, in the  
mids whereof he walked.

<sup>a</sup> Esai. 14. 12

13

<sup>u</sup> Eze. 28. 14

15, & c

<sup>z</sup> Eccle. 23. 4

<sup>P</sup> sal. 42. 8

<sup>T</sup> ohn. 14. 6

<sup>y</sup> Reu. 12. 12

17

<sup>z</sup> Tob. 41. 25

<sup>P</sup> salm. 24. 7

8, & c

<sup>P</sup> sal 74. 12

13, & c

<sup>a</sup> Reu. 4. 12

<sup>b</sup> Gen. 1. 26

27

<sup>G</sup> enes. 9. 6

<sup>C</sup> olo. 3. 10

<sup>M</sup> at. 25. 34

Now ô Lord, and God of my  
life<sup>x</sup>, since which time that hee  
fell, hee hath neuer ceased, to  
pursue thy children<sup>y</sup>.

And for spite of thee, O king  
most mightie<sup>z</sup>, hee woulde de-  
stroy this thy creature<sup>a</sup>, whome  
thine almightie goodnesse hath  
made after thine own image<sup>b</sup>,  
that he may inherit thy glorie<sup>c</sup>,  
which

*Heauenlie meditations,*

8 Ecc. 10, 14 which he hath lost through his  
 • Esaie 9, 6 owne pride<sup>d</sup>. But, ô our migh-  
 Matt. 12, 28 tie God<sup>e</sup>, bruse him into pee-  
 Marke. 3, 22 ces<sup>f</sup>, before he deuoure vs thy  
 23, & c fillic lambes<sup>g</sup>: and lighten our  
 1 Reu. 12, 10 cies, that we may beholde such  
 1 Pet. 5, 8 traps as he hath prepared<sup>h</sup>, and  
 Eph. 6, 10, 11 escape from him vnto thee, O  
 1 Tim. 3, 6, 7 comfort of Israell<sup>i</sup>.  
 Iudic. 15, 9

And al these things, O Lord,  
 thou knowest much better than  
 I, thou knowest his quarrelling  
 and his stiffe necke.

1 Tob 42, 2 Neither doe I speake this to  
 Eccle. 23, 19 enforme thee, whoe seest all  
 20 things<sup>k</sup>, and beholdest the most  
 11 kin. 8, 39 priuie thought<sup>l</sup>: but to vtter  
 Psal. 44, 20, 21 out my complaint against mine  
 Prou. 24, 12 enemie<sup>m</sup> before the feete of thy  
 1 Pet. 5, 8 maiestie, whoe art the eternall  
 Reuel. 12, 12 Iudge<sup>n</sup>, that thou mayest both  
 Psal. 50, 6 condemne him<sup>o</sup>, and saue vs  
 Hebr. 12, 23 thy children. For thou art our  
 James 5, 9 strength<sup>p</sup>.  
 Mat. 25, 41  
 Exo. 15, 2  
 Psalme. 18, 2  
 Reuel. 5, 8

For

*written by S. Augustine.*

For whie Lord, he is a craftie & subtile enimie, the creekes of his waie cannot easilie bee discerned; neither can the fashion of his countenance be known of man, vnlesse thou inlighten.

2 Cor. 11. 14  
15

For hee is nowe heere, nowe there, nowe a Lambe, now a Wolfe, nowe darkenes, by and by light, and according to the sundrie change of things, he offereth diuers tentations to euerie qualitie, place, and time.

For to deceiue the sadde, he makes himselfe sad; to beguile such as are merrie, he sets on a merie countenance; to intrappe those which are spirituall, hee turnes himselfe into an Angell of light; to vanquish the strong, he appeareth as a lambe; to deuoure the meeke, hee shewes himselfe a Wolfe.

2 Cor. 11. 14  
verse 14, 15

And

And al these things are to be wrought after the similitude of diuers tentations, that hee may terrifie some by the feare of the night<sup>s</sup>; some by the arrow fleeing in the day; some by the pestilence walking in the darke, by rushing on, some; and some by the plague at noone daie.

1 Psal. 91, 5, 6

Now who is meete, that hee may know these thinges! who can perceiue his wiles; or discover the face of his garment<sup>s</sup>, or know y<sup>e</sup> compas of his teeth!

1 Job. 41, 4, 5

Behold, he hath hid his darts in his quiver; and shrouded his snares vnder the shewe of light

u 2 Cor. 11, vers 14, 15

! And this is the more hardlie perceiued, vnlesse wee receiue light from thee, O Lorde our hope<sup>x</sup>, that we may beholde al things.

1 Psal. 91, 9  
Iere. 17, 17  
Rom. 13, 13

For hee hideth subtile traps not in the workes of the flesh<sup>y</sup> onelie,

y Gala. 5, 19

*written by S. Augustine.*

onlie, which with no great ado  
may be descried; nor in mani-  
fest vices onlie, but in spirituall  
exercises besides, vnder the co-  
lour of vertues, hee cloaketh vi-  
ces, and transformeth himselſe  
into an Angel of light<sup>z</sup>.

22 CO. 11, 14

These and many mo thinges  
doth that sonne of Belial<sup>a</sup>, euen  
Sathan himselſe<sup>b</sup>, enterprise a-  
gainst vs O Lorde our GOD<sup>c</sup>.  
And sometime like a Lion<sup>d</sup>, like  
a Dragon<sup>e</sup> sometime, openlie  
and secretlie, inwardlie and out-  
wardlie, daie and night he lieth  
in waite to catch our soules.

22 cor. 6, 15

1 Chr. 21, 1

Iob. 1, 6

Mark. 3, 23

Reuel. 12, 9

1 Pf. 99, 8, 9

Esa. 37, 20

1 Pet. 5, 8

1 Reu. 12, 3

4, & c

Reuel. 20, 2

3, & c

1 Pfal. 118, 30

Pfal 122, 4, 5

But thou, who dost saue those  
which trust in thee<sup>f</sup>, deliuer vs,  
ô lord<sup>g</sup>, that both he may haue  
sorrowe of vs, and thou be glo-  
rified in vs, O Lord our God<sup>h</sup>.

8 Pfal. 6, 4

Psal. 17, 3

1 Pfal. 105, 7

Chap.



## Chap. 18.

Againe of Gods manifold  
benefites.

[a] Psa. 86, 16

Psal. 116, 16

Wido. 9, 5

[b] Psa. 31, 5

1 Pet. 4, 19

[c] Psa. 12, 2

[d] Psa. 71, 5

[e] Wis. 16, 29

And I the sonne of  
thy handmaid<sup>a</sup> who  
A haue commended  
my selfe into thine  
hand<sup>b</sup> in these my p<sup>r</sup>ere confes-  
sions, wil praise thee my redee-  
mer<sup>c</sup> with mine whole heart;  
and call into minde all the good  
thinges which thou hast doone  
for me al my life long, euen fro  
my youth<sup>d</sup>.

For I know right wel that in-  
gratitude doeth much displease  
thee<sup>e</sup>, as being the roote of all  
spirituall wickednes, and a cer-  
taine wind drying and burning  
vp al goodnes; and stopping the  
spring of thine heauenlie mer-  
cie toward man, whereby dead  
workes now die not; and liuing  
die

*written by S. Augustine.*

die out of hand, & are no more:

I then will thanke thee, <sup>f</sup>O Lord, that I may not proue vngrateful to thee my deliuerer<sup>g</sup>; for thou hast deliuered me<sup>h</sup>.

<sup>f</sup>Rom. 1, 8<sup>1</sup>Cor. 1, 4

Reuel. 11, 17

<sup>g</sup>Psal. 18, 2<sup>h</sup>Eccle. 5, 3

Howe often would that Dragon haue deuoured mee<sup>i</sup>! but thou Lord didest pluck me out of his mouth. How often haue I sinned! and how often hath he bin readie to swallow mee vp<sup>k</sup>! But thou, O Lord my God, hast defended me<sup>l</sup>.

<sup>i</sup>Reuel. 12, 3

4, &amp; c

<sup>k</sup>1 Pet. 5, 8<sup>l</sup>Reu. 12, 7, 8

When I didde wickedlie against thee<sup>m</sup>, and when I brake thy commandments, then stood hee readie to plucke me downe euen to hell; but thou diddest hold him backe.

<sup>m</sup>Dan. 9, 5

I offended thee, but thou diddest defende mee: I feared not thee, and yet thou diddest keep me: I went from thee, and yeelded to mine aduersarie<sup>n</sup>; but thou

<sup>n</sup>1 Pet. 5, 8

F. 1.

thou

*Heavenly meditations,*

thou diddest beate him backe,  
that he durst not take me.

O Lorde my God, these be-  
nefites hast thou conferred vpon  
mee, and I wretche neuer  
marked so much. For thus thou  
hast saued me oftentimes from  
the iawes of Satan<sup>o</sup>, and taken  
mee by force out of the Lions  
mouth<sup>o</sup>, and manie waies re-  
duced me from hell, although I  
wist not how. For I descended  
euen to the gates of hell, but  
that I might not go in, thou di-  
dest hold me backe. I drew ve-  
rie nigh to deaths doore<sup>o</sup>; but  
so thou diddest work, that they  
could not take me.

In like sort, O my Sauour,  
thou hast deliuered mee from  
bodilie death; when greuous  
sicknes oppressed mee; when I  
haue been in manie perils both  
on sea and land, thou hast stood  
by

• Rev. 12, 7

8  
P 1 Pete. 5, 8

2 Psal. 107, 18

• Psal. 18, 3

Exod. 15, 2

2 Sam. 22, 3

*written by S. Augustine.*

by mee, alwaie preseruing mee  
from fire, and sword, and from  
all daunger sauing mee of thy  
great mercie<sup>f</sup>. 2 Tim. 4. 17  
18

Indeede, Lord, thou diddest  
knowe, that if death then had  
take me, my soule had straight-  
waie gone into hel, and so had  
beene damned world without  
ende<sup>t</sup>. But thy grace, and thy  
mercy did preuent me<sup>u</sup>, O lord  
my God, and saued both my  
bodie from death, and my soule  
from damnation. t Mat. 25. 42  
u Psal. 59. 10

These and manie moe bene-  
fites thou hast bestowed vppon  
mee: but I was blind, and knew  
not so much, vntill thou inligh-  
tenedst me. z Ioh. 1. 4, 9  
Iohn. 8. 12  
1 Iohn 1. 5, 7  
y Matth. 4. 7  
10

Now therefore, O light of my  
soule<sup>x</sup>, O Lord my God<sup>y</sup>, my  
life<sup>z</sup> through whome I liue<sup>a</sup>;  
the light of mine eies<sup>b</sup> through  
which I see: lo, thou hast inligh-  
tened  
Luke 4. 8, 12  
Psal. 7. 1, 3  
z Ioh. 11. 25  
Iohn 14. 6  
2 Act. 17. 28  
b Iohn 1. 9

*Heauenly meditations,*

tened me, so that I knowe thee;  
 for I liue through thee; & there-  
 fore I praise thee, and giue thee  
 thanks; albeit, I confesse my  
 thanks are vile, and bare, and  
 farre vnansvwearable to thy be-  
 nefites, yet suche as my frailtie  
 can affoord. For thou alone art  
 my God<sup>c</sup> and my merciful cre-  
 ator<sup>d</sup>, louing our soules<sup>e</sup>, and  
 hating nothing which thou hast  
 made<sup>f</sup>.

<sup>c</sup> 2 ki. 19, 19

Nehem. 9, 6

Psal. 38, 15

Esaie. 37, 16

17, 20

<sup>d</sup> Gen. 1, 26

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Psa. 100, 3

Psal. 119, 73

Hose. 8, 14

<sup>e</sup> Wis. 11, 23<sup>f</sup> Wis. 11, 21<sup>g</sup> 1 Tim. 1, 15

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<sup>h</sup> Psal. 86, 13

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Loc, I am of sinners, vvhich  
 thou haste saued, the chiefest  
 that I might shew an example  
 vnto others of thy most louing  
 kindnesse. I will acknowledge  
 vnto thee thy great benefites  
 for thou hast deliuered my soule  
 from the lowest graue<sup>h</sup>, both  
 once, and twice, and thrice, and  
 a hundred; yea a thousand  
 times. I alwaies inclined downe  
 to helwarde, but thou alwaies  
 diddest

*written by S. Augustine.*

didest bring me backe againe ;  
and iustlie thou mightest haue  
condemned mee a thousande  
times, if thou wouldest.

But thou wouldest not ; for  
thou louest our soules<sup>i</sup>, and dis- <sup>1 Wis. 11, 23</sup>  
semblest the sinnes of men<sup>k</sup> be- <sup>k Wis. 11, 20</sup>  
cause they shoulde amende, O  
Lord our God of much mercie  
in althy waies.

Nowe therefore, O Lord my  
God<sup>l</sup>, I see and perceiue these <sup>1 Psal. 7, 1, 3</sup>  
things through thy light, and <sup>Matt. 4, 7, 10</sup>  
my soule is astonished in confi-  
deration of thy great mercie  
poured vpon me; especiallie for  
deliuering my soule from the  
lowest graue<sup>m</sup>, and for bring-  
ing me againe to life<sup>n</sup>. <sup>m Psal. 86, 13</sup> <sup>n Psal. 30, 3</sup>  
*I was* wholie dead, and thou haste  
wholie reuiued me againe.

Therefore, let it bee vwholie  
thinge that I liue : and wholie I  
doe offer my selfe vnto thee all  
f. 3. whole.

whole. Let my whole spirite;  
my vvhole hart; my whole bo-  
die; my whole life liue to thee  
ô my sweet life°. For thou hast  
redeemed mee wholy<sup>p</sup>, that  
thou mightest possesse mee  
whole; thou hast renued me  
wholie, that thou mightest haue  
me wholie againe.

Wherefore let me loue thee,  
O Lord my strength<sup>i</sup>; let mee  
loue thee mine vnspeakable  
joy. Let my whole life hence-  
forth liue not to my selfe, but  
to thee<sup>r</sup>: my life, I saie, which  
had perished in my miserie, had  
it not been raised againe in thy  
mercie, who art a pitifull God<sup>i</sup>,  
and a mercifull, of much kind-  
nes toward thousands of them<sup>r</sup>  
which loue thy name.

Hence it is, ô Lord my God<sup>u</sup>,  
my sanctifier<sup>x</sup>, that in thy lawe  
thou haste commaunded me to  
loue

• Ioh. 14, 6

Iohn. 11, 25

1<sup>a</sup> Cor. 1, 30

Heb. 9, 11, 12

13, &c

2<sup>a</sup> sam. 22, 3

Psalme. 18, 2

2<sup>a</sup> cor. 5, 15

psal. 86, 15

Psal. 103, 8

Psal. 111, 4

Jonas 4, 2

Exo. 20, 6

Deut. 5, 10

n Psal. 7, 1, 3

Psalme. 18, 2

6, &c

2<sup>a</sup> zec. 37, 28

*written by S. Augustine.*

loue thee with all mine heart<sup>y</sup>, y Deut. 6, 5  
with all my soule, with al my Matt. 22, 37  
mind, with all my strength, and  
with all the powvers which I  
haue, yea, from the verie ma-  
row and pith of mine heart; and  
that euerie houre and moment  
wherein I enioy the goodes of  
thy mercie. For I should conti-  
nuallie perish, if thou didest not  
guide me continuallie; I should  
continuallie die, didest thou not  
quicken me continuallie; and e-  
uerie moment thou doest binde  
mee vnto thee, whilest euerie  
moment thou bestowest thy  
great benefites vpon me.

As therefore there is no houre  
nor minute in all my life, where-  
in I enioy not thy blessing; so  
ought there bee no moment  
wherin I should not haue thee  
before mine eies, and loue thee  
with al the powers both of my  
f. 4. body



<sup>2</sup> Deut. 6, 5 bodie and mind <sup>2</sup>.

Yet this I am not able to do,  
without thou giue mee grace,  
whose euerie good giuing, and  
euerie perfect gift is <sup>a</sup>, & cometh  
down from the father of lights,  
with whome is no variableness,  
neither shadowing by turning.

<sup>a</sup> Iam. 1, 17

For it is not in him that wil-  
leth <sup>b</sup>, nor in him that runneth,  
but of thee which shewest mer-  
cie, that we doe loue thee. This,  
Lord, is thy gift, whose euerie  
good gift is. Thou commandest  
that wee shoulde loue thee <sup>c</sup>;  
grant which thou commandest  
and command what thou wilt.

<sup>b</sup> Rom. 9, 16

<sup>c</sup> Deut. 6, 5

Chap. 19

*Of the feruencie of loue,  
or charitie.*

<sup>a</sup> Psal. 7, 33



Lorde my God <sup>a</sup>, I  
doe loue thee, and  
alwaies more and  
more I desire to  
loue

loue thee. For thou art in deede  
sweeter than anie hony<sup>b</sup>; more  
nutritiue then any milke<sup>c</sup>; and  
brighter then y cleereſt light<sup>d</sup>.  
And therefore thou art deerer  
to mee than either gold<sup>e</sup> or fil-  
uer, or pretious ſtone<sup>f</sup>.

<sup>b</sup> Pſal. 119,  
verſe 103  
<sup>c</sup> Sal. ſon. 4  
verſe 10, 11  
<sup>d</sup> Ecc. 23, 19  
<sup>e</sup> Pſa. 119, 71  
127  
<sup>f</sup> Pron. 3, 15

For I deſpiſe whatſoeuer I  
did in the worlde in reſpect of  
thy ſweetenes, and the glory of  
thine houſe, which I haue lo-  
uedg.

<sup>g</sup> Pſal. 26, 8

O fire, which alwaies bur-  
neſt, and neuer goeſt out; O  
loue, vvhich alwaies art infla-  
med, and neuer cooleſt; ſet mee  
on fire. Let me wholly be infla-  
med of thee, that I may loue  
thee wholly.

For he loueth thee too little,  
who loues anie thing beſide  
thee<sup>h</sup>, except hee loue it for thy  
ſake.

<sup>h</sup> Mat. 10, 37  
Iohn. 22, 25

O Lord, let me loue thee: be  
cauſe

15. Ioh. 4. 19 cause thou first didst loue me<sup>i</sup>.

Where shall I get wordes to  
 expresse the signes of thy sin-  
 gular great loue towarde mee,  
 thorough thine infinite bene-  
 fits<sup>k</sup>, wherewith from the be-  
 ginning thou haste nourished  
 me! Namelie, besides the bene-  
 fite of creation, when at the be-  
 ginning thou madest me of no-  
 thing after thine own image<sup>l</sup>, in  
 magnifieng and exalting me a-  
 boue all those creatures which  
 thou haddest made<sup>m</sup>; and ma-  
 king me glorious with the light  
 of thy countenance, wherewith  
 all thou haste sealed the vpper-  
 most seat of mine hart, thereby  
 disseuering mee both from in-  
 sensible thinges, and also from  
 bruite beastes which haue sense,  
 and abasing mee but little be-  
 neath Angels<sup>n</sup>.  
 Yet was al this too little be-  
 fore

1 Psal. 116, 12

1 Genes. 1, 26

27

Genes. 5, 1

Genes. 9, 6

1 Cor. 11, 7

1 Gen. 1, 26

28, 29

1 Psal. 8, 3, 4

5

Hebru. 2, 7

fore

written by S. Augustine.

fore the sight of thy Godhead, ° Deu. 10, 20  
 For without ceasing thou hast 21, 22  
 fed me with dailie, and singu- Psal. 116, 13  
 lar, and most ample benefites; 13  
 yea, as if I were thy deere, and 17  
 weake, and tender childe, thou 18  
 hast nourished, & refreshed me P Gen. 1, 26  
 with the teates of thy comfort. 28. & c  
 Psal. 8, 6, 7, 8  
 Eccles. 17, 1  
 2, 3

And that I might wholie  
 serue thee °, thou hast put all  
 things which thou hast made,  
 vnder my subiection P. 4. & c

Chap. 20.

*That God hath made al  
 things to serue for  
 mans vse.*



Hou hast made all  
 things to serue mā ° Psal. 8, 6  
 , that man alone  
 might serue thee  
 altogether. And that man might  
 be wholie thine; thou hast gi-  
 uen him dominion<sup>b</sup> ouer al thy  
 works. b Gene. 1, 26  
 28. & c

workes.

For all outward things thou  
 hast created for the bodie; and  
 the bodie for the soule; and the  
 soule for thy selfe<sup>c</sup>; that man  
 might onelie serue thee<sup>d</sup>, and  
 loue thee onlie<sup>e</sup>, enioying both  
 thee to his solace, and inferiour  
 things for his seruice<sup>f</sup>.

<sup>c</sup> 2 cor. 3, 27

22, 23

<sup>d</sup> Deu. 10, 20

Math. 4, 10

<sup>e</sup> Deut. 6, 5

Matt. 22, 37

Mark. 12, 29

30

Luke. 10, 27

<sup>f</sup> Eccl. 17, 1

2. & c

For nothing vnder the coape  
 of heauen is for worthines com-  
 parable to the soule of man,  
 which was created for the chie-  
 fest good on high, by enioying  
 whereof it might become bles-  
 sed, to which, if it cleaue ouer-  
 passing al earthly things which  
 are transitorie<sup>g</sup>, it cleerely shall  
 behold the face<sup>h</sup> of that eternal  
 immortality<sup>i</sup>, and the glorious  
 maiestie of him whose image it  
 doth represent<sup>k</sup>.

<sup>g</sup> 1 cor. 7, 31

<sup>2</sup> Pet. 3, 10

12,

<sup>3</sup> John. 3, 15

16, 17

<sup>h</sup> 1 co. 13, 12

Reuel. 22, 4

<sup>i</sup> 1 Tim. 1, 17

<sup>k</sup> 1 cor. 11, 7

Colos. 3, 10

<sup>l</sup> Reu. 21, 23

24

Then shall it in the house of  
 the Lorde<sup>l</sup> enioie those excel-  
 lent

*written by S. Augustine*

lent good things, in comparison  
whereof, all outwarde thinges,  
which we nowe see, are as no-  
thing. For they are those things  
whicheie hath not seen<sup>m</sup>, eare  
hath not hearde, neither came  
into mans heart, which God  
hath prepared for such as loue  
him. O Lord, such thinges wilt  
thou giue vnto y<sup>e</sup> soule of man!

<sup>m</sup> Esay. 64, 4<sup>1</sup> Cor. 2, 9

And heereby, Lorde, which  
louest the soules<sup>n</sup>, thou daie by  
daie doest reioice the soules of  
thy seruants<sup>o</sup>.

<sup>n</sup> Wis. 11, 23<sup>o</sup> Psal. 86, 4

But why maruell I at these  
things, ô Lord my God<sup>p</sup>! For  
thou bringest vnto honor thine  
owne image and similitude, ac-  
cording to which they were  
created<sup>1</sup>.

<sup>p</sup> Psal. 18, 2

6, &amp;c

Mat. 4, 7, 10

For to our bodie, though cor-  
ruptible<sup>r</sup>, & vile<sup>f</sup>, that it might  
see, thou hast giuen the cleere-  
nes of the skie, by the handes of  
thine

<sup>1</sup> Gene. 9, 6

Wisdo. 2, 23

Eccles. 17, 3

Colos. 3, 10

<sup>r</sup> Wis. 9, 15

Rom. 1, 23

<sup>f</sup> 1 Co. 15, 42

43, 44

*Heavenly meditations*

thine vntired seruants y Sunne  
and Moone, which continually  
daie and night by thine appoint-  
ment doe seruice <sup>c</sup> to thy chil-  
dren; that it might breath, thou  
hast giuen the pure ayre; varie-  
tie of foundes, that it might  
heare; sweete odours, that it  
might smell; qualities of sauors,  
that it might taste; grossenes of  
al bodilie thinges, that it might  
feele; to serue his vse, thou hast  
giuen him the beastes of the  
field<sup>a</sup>; and foules of the aire, &  
fishes of the sea, and fruit of the  
earth to refresh him.

Thou hast created medicines  
of the earth<sup>x</sup> for al diseases, and  
hast prepared for euery seueral  
euil a seueral comfort.

For thou Lorde art a pitifull  
God<sup>y</sup> and a mercifull; thou  
our maker<sup>z</sup> knowest whereof  
we are made<sup>a</sup>, and how we are

<sup>a</sup> Eccl. 43, 1<sup>2, 6</sup><sup>10</sup><sup>a</sup> Psal. 8, 6, 7<sup>8</sup><sup>x</sup> Eccl. 38, 4<sup>y</sup> Psal. 86, 15

Incl. 2, 13

Eccles. 2, 12

<sup>z</sup> Esay. 45, 9

Roma. 9, 21

<sup>a</sup> Psal. 103, 14

*written by S. Augustine*but as claie in thine hand<sup>b</sup>.<sup>b</sup> Iere. 18, 6  
Eccle. 33, 12

## Chap. 21

*That by the consideration of  
Gods temporal benefites we may  
gather the greatnes of his  
heauenlie blessings.*

Orde, reueale thy  
great mercie to-  
warde mee; shine  
vpon me yet more  
and more with thy light, I be-  
seech thee, that more and more  
I may perceiue the same.

For thy great things by these  
smallest things<sup>a</sup>; and thine in-  
uisible thinges, by these visible  
creatures are scene<sup>b</sup>, O GOD,  
holie<sup>c</sup>, and good<sup>d</sup>, our Lord  
and maker<sup>e</sup>.

<sup>a</sup> Pro. 30, 24  
25, &c<sup>b</sup> Esaie 6, 3<sup>c</sup> Esaie 5, 16<sup>d</sup> Rom 1, 20<sup>e</sup> Hab. 1, 12<sup>f</sup> Iere. 33, 11

Lamen. 3, 25

Luke 18, 18

19

<sup>g</sup> Deu. 32, 18

Psa. 100, 3

Ecclesi. 1, 8

For if thou prouidest both  
from heauen, from the ayre,  
from the earth, from the Sea,  
from light, from darknes, from  
heate, from shade, from dew,  
from



*Heauenlie meditations,*

from raine, windes, showers,  
 birdes, fishes, beastes, trees, and  
 from the diuersitie of hearbes,  
 and fruite of the earth, and  
 from the seruice of al thy crea-  
 tures which serue for mans vse<sup>f</sup>  
 in their due season, to comfort  
 him withal: If I saie, thou prou-  
 dest so ample, and so infinite  
 benefites for this vile <sup>g</sup>, and  
 corruptible <sup>h</sup> bodie; ô Lorde, I  
 beseech thee, howe excellent,  
 & how innumerable shal those  
 good things be, which thou hast  
 prepared for those which loue  
 thee<sup>i</sup>, in that heauenlie coun-  
 trie<sup>k</sup>, where we shall see thee  
 face to face<sup>l</sup>! If thou dost so for  
 vs in prison; what wilt thou do  
 in thy palace!

Great<sup>m</sup>, and without num-  
 ber doubtles be thy workes<sup>n</sup>, ô  
 Lord king of heauen<sup>o</sup>.

For sith al these things are ex-  
 ceeding-

<sup>f</sup> Psal. 8, 6, 7

<sup>g</sup> 1 co 15, 42

<sup>h</sup> 42, & c

<sup>i</sup> Wisd 9, 15

Rom. 1, 23

<sup>j</sup> 1 Cor. 2, 9,

<sup>k</sup> 10

<sup>l</sup> 2 Esdr. 4, 27

<sup>m</sup> Heb. 11, 13

Reuel. 21, 1, 2

<sup>n</sup> 1 co 13, 12

Reuel. 22, 4

<sup>o</sup> m Psal. 9, 5

Psal. 111, 2

<sup>p</sup> Job 41, 4, 5

<sup>q</sup> 6, & c

Psal. 104, 24

Eccl 16, 20

<sup>r</sup> 21, & c

<sup>s</sup> 1 Esd. 4, 46

<sup>t</sup> 38

Wisd. 18, 15

*written by S. Augustine*

ceedinglie good<sup>r</sup>, & delightful,  
which thou impartest as wel on  
the euill, as vppon the good<sup>r</sup> :  
what shall those heereafter bee,  
which are laid vp onelie for the  
good?

p Gen. 2, 31

Eccle. 30, 15

33

9 Mat. 5, 45

Luke 6, 35

If thy giiftes are so infinite  
and diuers, which in this world  
thou giuest to thine enemies, as  
wel as to thy friends; how great  
and how infinite, howe sweete  
and howe comfortable shall  
those blessings be, which thou  
wilt impart onelie vppon thy  
friends! If we haue so much de-  
lectation in this time of teares;  
what ioy wilt thou bring vs on  
the daie of our mariage<sup>r</sup>! If our  
prison haue such pleasure; how  
vnspeakable shall the happines  
of our countrie be<sup>r</sup>!

r Mat. 22, 1,

2, &amp; c

Luke. 14, 16

17, &amp; c

Ren. 19, 7, 9

r Hebr. 11, 9

10

11, &amp; c

r Cor. 2, 9

O God, none eie without  
thee hath seen the things which  
thou haste prepared for them  
that

1 Cor. 2, 9 that loue thee<sup>e</sup> ! for according to the great number of thy mightie workes, thy goodnes is great which thou haste laide vp for them which feare thee<sup>u</sup>.

For great art thou, O lord my God, and incomprehensible<sup>x</sup>, neither is there end of thy greatness, nor number of thy wisdom<sup>e</sup>, nor measure of thy benignitie: neither is there ende, nor number, nor measure of thy blessings<sup>z</sup>. For as thou art great thy selfe, so is thy liberalitie great, because thou art the reward, and the blessing which they shal haue that fight as they ought to doe<sup>a</sup>.



Chap 22.

*That godlie ioy taketh away  
al present bitternes of the  
worlde.*



Lord God, sancti-  
fier of all thy saints  
<sup>a</sup>, these ar thy great <sup>a</sup>Exe. 37, 28  
benefits wherwith  
all thou hast supplied the want  
of thine hungrie children.

For thou art the hope of the  
hopeles<sup>b</sup>: the ioy of the com-  
fortlesse<sup>c</sup>; the glorious crowne  
of hope<sup>d</sup>, prepared for such as  
ouercome<sup>e</sup>. <sup>b</sup>Psal. 6, 3, 3-4  
<sup>c</sup>2 cor. 1, 3, 4  
<sup>d</sup>1 Pet. 5, 4  
<sup>e</sup>Reu. 2, 10

Thou art the euerlasting ful-  
nesse<sup>f</sup>, which shal bee giuen to  
the hungrie<sup>g</sup>. Thou art the end  
lesse comfort, which rewardest  
them that contemne the com-  
fort of this world for thy perpe-  
tuall comfort<sup>h</sup>. For they who in  
this worlde receiue comforte,  
find <sup>f</sup>Reue. 7, 16  
17,  
<sup>g</sup>Matt. 5, 6  
Luke 6, 21  
<sup>h</sup>Isai. 65, 13  
14, & c  
Matth. 5, 4  
Luke 6, 21

<sup>1</sup> *Isai. 65, 13* find no comfort in the world to  
<sup>14</sup> *Luke 6, 25* come<sup>i</sup>. But such as are tormen-  
<sup>8</sup> *Esay, 25, 8* ted here, be there comforted<sup>k</sup>:  
<sup>4</sup> *Matth. 5, 4* And suche as suffer with thee<sup>l</sup>,  
<sup>17</sup> *Reuel. 7, 17* doe raigne with thee.  
<sup>4</sup> *Reuel. 21, 4*

<sup>12</sup> *Tim. 2, 12* For no man can haue plea-  
<sup>25</sup> *Lu. 16, 25* sure in both worldes<sup>m</sup>; neither  
 can a manne reioice heere, and  
 heereafter too; but of necessitie  
 hee must forgoe the one, which  
<sup>13</sup> *Esai. 65, 13* would haue the other<sup>n</sup>.

<sup>14</sup> *Luke 16, 25* When I consider these things,  
<sup>3</sup> *2 Cor. 1, 3* O Lorde my comforter<sup>o</sup>, my  
 soule refuseth comfort in this  
<sup>2</sup> *Psal. 77, 2* life<sup>p</sup>, that it may bee meete for  
 thine endles comfort. For rea-  
 son it is that he shoulde forgoe  
 thee, whosoever chooseth the  
 comfort of any before thee<sup>q</sup>.

<sup>26</sup> *Luk. 14, 26* Wherefore, O soueraigne  
<sup>27</sup> *Matt. 16, 24* truth<sup>r</sup>, I beseech thee, suffer me  
<sup>6</sup> *Iohn. 14, 6* not to delight in any vaine  
 pleasure. But my request is, that  
 al other things may waxe bitter  
 to

*written by S. Augustine.*

to mee, and thou alone seeme  
sweet to my soule; because thou  
art the vnspeakable sweetnes<sup>f</sup>, 1 Pet. 1. 19, 103  
by whom all sowre things are  
made sweet.

For thy sweetenes made the  
verie stones of the riuer sweete  
to Stephen<sup>t</sup>.

<sup>f</sup> Acts. 7, 55  
56, & c

Thy sweetenesse made the  
burning grydyron sweete vnto  
Laurence<sup>u</sup>.

<sup>u</sup> Acts and  
Monumets  
of y church  
persecut. 8  
page 72  
<sup>z</sup> Acts. 3, 41

Through thy sweetnesse the  
Apostles departed from the  
Councell<sup>x</sup> reioicing, that they  
were counted worthie to suffer  
rebuke for thy name.

Andrew went quietlie, and  
ioifullie to the crosse<sup>y</sup>, because  
he hastened vnto thy sweetnes.

<sup>y</sup> Actes and  
Monumets  
of y church

The princes<sup>\*</sup> of thine Apo-  
stles were also filled with this  
sweetenes, that for desire there-  
of, one chose the gallowes for  
his death<sup>z</sup>, and the other cheer-  
fullie

<sup>\*</sup> Therefore  
Peter is not  
alone the  
prince of  
the apostles  
<sup>z</sup> Euleb. lib.  
2. cap. 25.

*Heavenly meditations,*

<sup>a</sup> Euseb in  
same booke  
and chap.

<sup>b</sup> Eccles. hist  
cent. 1. lib. 2  
ca. 20. in vi-  
ta Barthol.

fullie offered his head to bee  
strooke off with a sword<sup>a</sup>.

For to buie the same, Bar-  
tholomew gaue his own skin<sup>b</sup>.  
And to taste this in like sorte,  
Iohn without shrinking backe,  
supped off a cup of poison.

<sup>c</sup> Mat. 17, 4  
Mark, 9, 5  
Luke 9, 33

As soone as Peter had tasted  
heereof, by and by forgetting  
al earthlie thinges, he brake out  
as if hee had been drunke into  
these words<sup>c</sup>, Maister, it is good  
for vs to be heere; if thou wilt,  
let vs make heere three taber-  
nacles, heere let vs abide still;  
and enioy thy contemplation,  
for wee lacke nothing nowe. It  
sufficeth vs, Lorde, that we see  
thee. It sufficeth vs to be satisfi-  
ed with so vnspeakeable sweet-  
nes.

He had tasted but one drop  
of sweetnes; and loathed forth-  
with all other sweetnes. What  
thinke

*written by S. Augustine.*

thinke yee, he would haue said,  
had he tasted that great sweet-  
nes of thy godhead, which thou  
hast laide vppe for such as feare thee<sup>d</sup> !

That virgin also, whome we  
reade, went as ioyfullie vnto  
prison, as to a banquet, had ta-  
sted this thine vnspeakable  
sweetnes.

This also, as I iudge, he had  
tasted, who said<sup>e</sup>, How great is  
thy goodnesse, which thou hast  
laid vp for them that feare thee!  
and who admonished, saying<sup>f</sup>,  
Taste yee, and see how gracious  
the Lord is.

For this is the happinesse, O  
Lord our God, which wee trust  
thou wilt giue vs, for which cō-  
tinuallie we fight vnder thy ba-  
ner<sup>g</sup>; for which we are killed al  
the daie long<sup>h</sup>, that to thee wee  
may liue in thy life.

<sup>g</sup> 2 Tim. 2, 3<sup>2</sup> co. 10, 3, 4<sup>h</sup> Psal. 44, 23

Rom. 8, 36

Chap.



## Chap. 23

*That al our trust, and al the  
desire of our carke should be  
cast vpon God.*

<sup>a</sup> Iere. 14, 8

Jerem. 17, 13

<sup>b</sup> Psal. 42, 1

2

<sup>c</sup> Psal. 40, 17

<sup>d</sup> Sal. song. 2

verse. 10, 13



Thou Lord, <sup>y</sup> hope  
of Israel <sup>a</sup>, the verie  
thing in hart / dai-  
ly do desire <sup>b</sup>, make  
hast, and tarie not <sup>c</sup>.

Arise <sup>d</sup>, hasten, and come a-  
waie, that thou mayst bring vs  
out of this prison <sup>e</sup> to praise thy  
name, & to reioice in thy light.

<sup>f</sup> Iob. 34, 28

Psal. 10, 11

12, 13

<sup>g</sup> Mat. 6, 9, 11

Luk. 11, 2, 3

Listen, O Lorde, to the crie  
of the teares <sup>f</sup> of thy poore Or-  
phanes, that crie vnto thee; O  
our father <sup>g</sup>, giue vs this day our  
dailie bread; in the strengthe  
whereof wee may walke night  
and daie, and minister the same  
vntill wee shall approche vnto  
thine holie mountaine <sup>h</sup>. And  
the smalest among <sup>y</sup> little ones

<sup>h</sup> Psal. 3, 4

Psal. 15, 1

Psal. 43, 3

Esay. 57, 13

*written by S. Augustine.*

of thy familie, when shal I come  
and appere before thy presence

O God my father<sup>k</sup>, and my  
strength<sup>l</sup>: that I, whoe praise  
thee now for a time, may heere-  
after praise thee eternallie<sup>m</sup>.

1 Psal. 42, 2

k Matth. 6, 9

1 Psal. 46, 1

m Reue. 21, 3

Oblessed shoulde I be, were  
I once admitted to behold thy  
brightnes<sup>n</sup>! who can shew me  
such fauor, that thou mayst per-  
mit me to come thereunto!

n Ioh. 17, 24

1 cor. 13, 12

I knowe, Lord, I know, and  
acknowledge that I am vnwor-  
thie to enter vnder thy roofe:  
yet for the honour of thy name,  
destroy not<sup>o</sup> thy seruant which  
putteth his trust in thee<sup>p</sup>.

o Psal. 31, 17

p Psal. 86, 2

And who shall enter into thy  
sanctuarie to consider thy po-  
wer, vnles thou open vnto him?  
And who can open, if thou shut  
against him<sup>q</sup>? for if thou destroy  
no man can build againe<sup>r</sup>. And  
if thou shut man vp, none can

q Reue. 3, 7

r Iob. 12, 14

G. I. loose

**Job. 12, 15** loose him out. If thou withhold  
the waters<sup>r</sup>, al thinges will drie  
vp; and if thou send them forth,  
they will destroie the earth. If  
thou bring to nothing al which  
**Job. 11, 10** thou hast made, who dare con-  
trol thee for the same<sup>r</sup>?

Moreouer the goodnes of thy  
mercie, whereby thou didest al  
vvhatsoever thou wouldest<sup>u</sup>, is  
euerlasting<sup>x</sup>.

O maker of the vvorld y thou  
hast made vs<sup>z</sup>, therefore go-  
uerne vs we beseech thee. Thou  
hast created vs<sup>a</sup>, then despise vs  
not, because vve are the vvorke  
of thine hands<sup>b</sup>.

For doubtlesse, O Lorde our  
God<sup>c</sup>, we filie wormes & clay<sup>d</sup>  
are vnable to enter into the  
house of thine eternitie<sup>e</sup>, vnlesse  
thou, who of nothing hast crea-  
ted al things<sup>f</sup>, do guide vs in<sup>g</sup>.

Chap.

<sup>a</sup> Psal. 115, 3<sup>b</sup> Job. 23, 13<sup>c</sup> Lam. 3, 22<sup>d</sup> Psal. 103, 17<sup>e</sup> 1 Mac. 7, 23<sup>f</sup> John 1, 3<sup>g</sup> Job. 10, 8<sup>h</sup> Job. 33, 4<sup>i</sup> Psal. 119, 73<sup>j</sup> Psal. 100, 3<sup>k</sup> Psal. 138, 8<sup>l</sup> Psal. 7, 1, 3<sup>m</sup> Esai. 64, 8<sup>n</sup> Esai. 57, 15<sup>o</sup> Ps. 33, 8, 9<sup>p</sup> Psal. 148, 1, 2<sup>q</sup> 5, &c<sup>r</sup> Reuel. 4, 11<sup>s</sup> Reuel. 10, 6<sup>t</sup> Job 6, 44

## Chap. 24

*That our saluation cometh  
from God.*

**A**Nd I the worke of  
thine handes<sup>a</sup> pro-  
test vnto thee in  
thy feare, that I wil  
not trust in my bowe<sup>b</sup>, and that  
not my svvorde, but thy righte  
hand<sup>c</sup>, and thine arme, and the  
light of thy countenance, shall  
saue mee. Without whiche I  
should despaire. But thou who  
hast made me<sup>d</sup> art mine hope<sup>e</sup>  
for thou forsakekest not them<sup>f</sup>  
which trust in thee.

<sup>a</sup> Psal. 138, 3<sup>e</sup> Psal. 64, 3<sup>b</sup> Psal. 44, 6<sup>c</sup> Psal. 44, 3<sup>d</sup> Psal. 100, 3<sup>e</sup> Psal. 119, 73<sup>f</sup> Psal. 91, 9<sup>g</sup> Psal. 34, 22<sup>h</sup> Wisl. 15, 1

For thou our Lord GOD, art  
gracious<sup>g</sup>, long suffering, and  
gouernest al thinges by mercie.  
For although we sinne<sup>h</sup>, yet are  
we thine: if we sinne not, we are  
thine, for we are in thy compt.

<sup>h</sup> Wisl. 15, 2

For wee, al the sort of vs, are

g. 2

but

*Heauenlie meditations,*

i Esai. 64, 6  
 h Psal. 39, 5,  
 i Iob, 7, 7

but a leafe<sup>i</sup>; and all men liuing  
are but vanitie<sup>k</sup>. And our life  
vpon earth<sup>l</sup>, is but a blast.

Bee not angrie with vs thine  
Orphanes though wee fall, for  
thou knowest whereof wee bee

m Ps 103, 14  
 n Psal. 8, 1, 9  
 o Iob. 9, 4

made<sup>m</sup>, O Lord our God<sup>n</sup>.

5, & c  
 Psal, 76, 1, 2  
 3, & c

O God, whose pouer none  
can resist<sup>o</sup>, wilt thou shew thy  
strength against a leafe which is  
caried awaie with the winde<sup>p</sup>,  
and wilt thou followe after drie  
stubble? wilt thou, O eternal king<sup>q</sup>

Dani. 4, 32  
 r Iob. 13, 25

of Israell<sup>q</sup>, wilt thou condemne  
a dead dog<sup>r</sup>? wilt thou cōdemne  
a poore flea?

s Iohn 1, 49  
 t I Sa, 24, 15

Lorde, we haue heard of thy  
mercy, how thou hast not made  
death<sup>t</sup>; nor haste pleasure in the  
destruction of the liuing.

u Wisd. 1, 13

For which cause we beseech  
thee, O Lorde, suffer not that  
which thou hast not made, to  
haue dominion ouer that crea-

*written by S. Augustine.*

ture which thou hast made.

For if thou art sorie for our damnation, what doth let thee,

ô lord, which canst do al things

ⁱ, that thou mayest not alwaies

reioice for our saluation? If thou

wilt<sup>x</sup>, thou canst saue me, but I,

though I would, cannot.

Great is the multitude of the

miserie which I am in. For to

will is present with mee<sup>y</sup>; but I

find no meanes to perforce

that which is good.

Will that good is I cannot,

vnles thou wilt<sup>z</sup>; neyther can I

doe that I would, except thine

arme do strengthen me.

Againe, sometime I woulde

that I can, shoulde not thy will

be done in earth as it is in Hea-

uen<sup>a</sup>? Yet knowe I not either

what I can or woulde, vnles thy

wisedome lighten mee. And

though I should haue wil some

g. 3.

time

<sup>t</sup> Iob. 10, 8

Iob. 33, 4

Psa. 119, 73

<sup>u</sup> Iob. 23, 13

Psal. 115, 3

<sup>x</sup> Matth. 8, 2

Marke 1, 40

<sup>y</sup> Rom. 7, 18<sup>z</sup> Phil. 3, 13<sup>a</sup> Math. 6, 10

Luke 11, 3

<sup>b</sup> Rom. 8, 7  
<sup>1</sup> Cor. 1, 20

time & power with my know-  
 ledge, yet were my wisdom  
 vaine<sup>b</sup>, and vnperfect; vnles I  
 were asisted by thy true wise-  
 dome.

<sup>e</sup> Rom. 9, 19  
<sup>d</sup> Ier. 32, 27

But al things are at thy plea-  
 sure, neither can anie resist thy  
 will<sup>c</sup>, O Lord God of all flesh<sup>d</sup>  
 which doest vvhatsocuer thou  
 wilt both in Heauen, and in  
 Earth, in the Sea, and in al deep  
 places<sup>e</sup>.

<sup>e</sup> Psa. 135, 6

<sup>f</sup> Matt. 6, 10  
<sup>g</sup> Lnc. 11, 2  
<sup>h</sup> Ier. 15, 16

Wherefore lette thy will be  
 done<sup>f</sup> of vs, who call vpon thy  
 name<sup>g</sup>, least this noble worke-  
 manship of thine doe perishe,  
 vvhich thou hast created for  
 thine owne glorie<sup>h</sup>.

<sup>i</sup> Esai. 43, 7  
<sup>j</sup> Eccl. 17, 8, 9  
<sup>k</sup> Psa. 89, 48

And what manne liueth, and  
 shal not see death<sup>i</sup>? shal he de-  
 liuer his soule from the hand of  
 the graue; without thou deli-  
 uer<sup>j</sup> him, which art the liuelie  
 waie of all life<sup>k</sup>, by whome all  
 things

<sup>l</sup> Ioh. 14, 6

*written by S. Augustine.*things doe liue<sup>1</sup>.

1 Acts, 17, 28

Chap. 25.

*That mans wil is vnapt vn-*  
*to al good works, without the*  
*grace of God.*



Or *I* confessed e-  
 uen now how thou  
 art the staie of my  
 life <sup>a</sup>, O Lorde my  
 God<sup>b</sup>, the strength of my sal-  
 uation<sup>c</sup>.

<sup>a</sup> Psa, 118, 14

Esaie 12, 2

<sup>b</sup> Mat. 4, 7. 8<sup>c</sup> Psa. 18, 1, 2

Psal. 140, 7

The time vvas when *I* tru-  
 sted in mine owne strength,  
 which notwithstanding was no  
 strength. And so when I would  
 haue runne, where *I* thought I  
 stood most sure, there I took the  
 greatest fall, and came backe-  
 ward, not forward. And what I  
 thought to attaine, went the  
 farther fro me. Thus triest thou  
 my strength by manie suche  
 things.

g. 4.

Now



*Heauenlie meditations*

Now I know thou hast enlightened me, for what I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I wil do, and that I will bring to passe, but in the end, I could neither do the one, nor the other. Either I had will, and lacked pouer<sup>d</sup>, or had pouer, & lacked wil; for I trusted to mine owne strength.

<sup>d</sup> Rom. 7, 18

But now I confesse to thee, O Lord my God <sup>c</sup>, father of heauen and of earth <sup>f</sup>, that in his owne strength no man shall be strong<sup>g</sup>, because the vaine presumption of no flesh shall glorie in thy sight<sup>h</sup>.

<sup>e</sup> Psal. 7, 1, 3

<sup>f</sup> Psal. 18, 1, 2

<sup>g</sup> Mat. 11, 23

<sup>h</sup> Luke 10, 21

<sup>i</sup> 1 Sam. 2, 9

<sup>j</sup> 1 Cor. 1, 29

For it is not in man either to will, that hee can doe; or to do that hee vvoulde; or to knowe, what he would, or can do: But thou Lorde it is which directest the steps of man<sup>i</sup>; of that man,

<sup>i</sup> Prou. 16, 9

*written by S. Augustine.*

I say which confesseth that he is directed of thee<sup>k</sup>, not of himselfe.

<sup>k</sup>Pro. 20, 24

Wherefore, by the bowels of thy mercie<sup>l</sup>, wee beseech thee saue Lord what thou hast created, for if thou wilt<sup>m</sup> thou canst saue vs, and in thy will resteth the strength of our saluation<sup>n</sup>.

<sup>l</sup>Luke. 1, 78<sup>m</sup>Math. 8, 2

Marke. 1, 40

<sup>n</sup>Psa 140, 7

## Chap. 26.

*The benefits which god hath done for vs of olde.*



O Lorde, remember thy mercy of old<sup>a</sup>, wherewithall thou haste preuented vs from the beginning by thy comfortable blessings.

<sup>a</sup>Psal. 25, 6

For before I the sonne of thine handmaide<sup>b</sup> was borne, o lord mine hope euen from my mothers breasts<sup>c</sup>, thou diddest preuent mee, preparing a waie  
g. 5. wherein

<sup>b</sup>Wisd. 9, 5<sup>c</sup>Psal. 22, 9  
10

Deut. 4, 1

3, &amp;c

wherein I should walke<sup>d</sup>, and  
come vnto y<sup>e</sup> glory of thy house

Ps. 139, 16

Thou knewest mee before  
thou didest shape me in the be-  
lic<sup>e</sup>, and before I came out of  
the wombe, thou didest preor-  
daine of mee whatsoeuer plea-  
sed thee. What, and how much  
is written concerning mee in  
thy booke lieng in the secret  
place of thy Consistorie, I am  
vtterlie ignorant, and therefore  
stande mightilie in feare; but  
thou knowest. For whatsoeuer I  
doe looke for, by succession of  
daies & times a thousand yeres  
hence in this transitory world<sup>f</sup>,  
is alreadie accomplished in the  
sight of thine eternitie<sup>g</sup>; and  
that which shall bee, is alreadie  
done.

1 Cor. 7, 31

1 John 2, 17

2 Pet. 3, 8

Now then, forsomuche as I  
stand in this darke night, igno-  
rant of these thinges, feare and

trem-

trem  
vwh  
ouer  
mar  
foal  
titu  
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So  
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in

*written by S. Augustine.*

trembling are come vpon me<sup>h</sup>, <sup>h</sup>Psal. 55, 5  
 while I see many dangers hang  
 ouer mine head from all sides;  
 many enemies to hunt after my  
 soule<sup>i</sup>, & an innumerable mul-  
 titude of miseries to beset mee  
 round about in this mortall life.

So that, vvert not thou present  
 to assult me in these euils, I shuld  
 vtterlie despaire. But I haue a  
 great confidēce in thee, o most  
 gracious Prince<sup>k</sup>, my God<sup>l</sup>: & <sup>k</sup>Reue. 1, 5  
 the consideration of the multi- <sup>Reue. 19, 16</sup>  
 tude of thy compassions<sup>m</sup> doth <sup>1</sup>Psal. 7, 1, 3  
 comfort mine heart. And the <sup>m</sup>Psal. 54, 3

former signes of thy goodnesse,  
 which before I vvas borne, pre-  
 uented me<sup>n</sup>, and at this time  
 cheeflie doe shine vpon me, do <sup>n</sup>Psal. 39, 13  
 assure mine heart of better, and <sup>14</sup>  
 more perfect blessings to come, <sup>35, &c</sup>  
 which thou reseruest for such as <sup>1</sup>Cor. 2, 9  
 loue thee<sup>o</sup>; so that I may reioice <sup>James 1, 12</sup>  
 in thee<sup>p</sup>, o Lorde my G O D<sup>q</sup>, <sup>1</sup>Psal. 33, 11  
 mine <sup>Ioch. 2, 23</sup>  
<sup>2</sup>Cor. 1, 31  
<sup>9</sup>Psal. 7, 1, 3

mine holic & liuely ioie, where  
by my youth is comforted.

## Chap. 27.

*Of Angels appointed for the  
custodie of men.*

**F** Or thou diddest loue  
me intirelie, o my  
loue; before I loued  
thee<sup>a</sup>; thou diddest  
create mee after thine owne i-  
mage<sup>b</sup>, and aduance me aboue  
al thy creatures<sup>c</sup>.

Which dignitie I shall then  
keepe, when I know thee, for  
whom thou hast made me<sup>d</sup>.

Besides thou makest thy spi-  
rits messengers<sup>e</sup> for my sake, to  
whom thou hast giuen charge  
ouer me<sup>f</sup> to keepe me in al my  
waies, that I hurt not my foot  
against a stone.

For these are the watchmen  
ouer the wals of the citie new

Ieru-

a 1 Ioh. 4, 19

b Gen. 1, 26  
27

Eccles. 17, 3

Colos. 3, 10

c Gen. 1, 28

26

Psalme. 8, 4

6, &amp; c

Eccles. 17, 1

2 &amp; c

d 1 cor. 3, 23

e Psa. 104, 4

f Psal. 91, 11

12

Matth. 4, 6

g I say 62, 6

*written by S. Augustine.*

Ierusalem, & of the mountains about the same, which tend and keepe watch ouer thy flocke, least he as a Lion make a praie of our soules, while there is none to deliuer; he, I meane that old serpent<sup>h</sup>, our aduersarie the diuel, who as a roaring Lion wal keth about, seeking whome he may deuour<sup>i</sup>.

<sup>h</sup> Reu. 12, 9

<sup>i</sup> 1 Pet. 5, 8

They are the citizens of the blessed citie Ierusalem on high aboue<sup>k</sup>, which is the mother of vs al, sent forth to mintster for their sakes who shall be heirs of saluatiō<sup>l</sup>, that they may deliuer such from their enemies, and keepe them in al their waies<sup>m</sup>.

<sup>k</sup> Gala. 4, 26

<sup>l</sup> Hebr. 1, 14

<sup>m</sup> Psal. 91, 11

For they loue their fellow citizens by whome they looke to haue the breach of their destruction repared.

And therefore with great care and watchfulness they do stand about

*Heauenlie meditations,*

about vs at al houres, and places, succouring, and prouiding for our necessities; yea, full carefullie doe they runne betweene vs, and thee, O Lord.

For they walke with vs in all our waies, they goe in and out with vs, diligentlie considering, how godly, and how honestlie we do walke in the middes of a naughty and crooked generation<sup>o</sup>; how earnestly we seeke the kingdom of God, and the righteousness thereof<sup>o</sup>; with what feare & trembling we do serue thee<sup>p</sup>; & how our hearts reioice in thee, O Lord<sup>q</sup>.

<sup>a</sup> Phil. 2, 25

<sup>o</sup> Mar. 6, 33

<sup>p</sup> Psal. 2 11

<sup>q</sup> Zech. 10, 7

Those which labor they streng then; those which rest they protect; such as fight they encourage; they crowne such as overcome; they reioice vvith such as reioice<sup>r</sup>, such I mean as reioice in thee<sup>r</sup>, and they suffer vvith such

<sup>r</sup> Ro. 12, 15

<sup>s</sup> Philip. 4, 4

*written by S. Augustine.*

such as suffer, I saie, with such as  
 suffer for thy name sake<sup>r</sup>. Great <sup>1 Pet. 2, 19</sup>  
 is y<sup>e</sup> care which they haue of vs! <sup>20</sup>  
 Great is the affection of their <sup>1 Pet. 4, 14</sup>  
 loue toward vs! <sup>15</sup>

And all this for the honor of  
 thine inestimable goodwil wher  
 with thou hast loued vs. For  
 they loue those whō thou dost  
 loue; they keepe those vvhome  
 thou dost keepe; they forsake  
 those whom thou dost forsake;  
 neither can they abide suche as  
 worke iniquitie; because thou  
 also hatest all them that worke  
 iniquitie<sup>u</sup>, and wilt destroy the<sup>u</sup> <sup>u Psal. 5, 5, 6</sup>  
 that speake lies.

When we do wel, the angels  
 reioice, but the diuels are sad;  
 when wee doe ill, the diuels re-  
 ioice; but the Angels are sad:  
 For there is ioy among the An- <sup>x Luke, 15, 7</sup>  
 gels for a sinner y<sup>e</sup> conuerteth<sup>x</sup>: <sup>10</sup>  
 and ioye to the diuell for a iust  
 man



*Heauenlie meditations,*

man that forsaketh repentance.

Grant therefore, O father<sup>y</sup>, that

<sup>y</sup> Match. 6, 9

Luke 11, 2

Rom. 8, 15

Galath. 4, 6

they may alwaies reioice ouer

vs, that both thou alwaies maist

be glorified in vs, and wee may

be brought with them into thy

<sup>z</sup> Ioh 10, 16

folde<sup>z</sup>, that together wee may

praise thy name, O Creator

<sup>a</sup> Ioh. 10, 8

Iob. 33, 4

Psal. 100, 3

Psal. 119, 73

<sup>b</sup> Psal. 148, 1

2, & c

both of men<sup>a</sup>, and angels<sup>b</sup>.

These things I confesse before

thy maiestie, praising thee for

them. For great are these thy be

nefits which thou hast honored

vs withall, in giuing vs thy spi

<sup>c</sup> Psal. 104, 4

Hebru. 1, 7

rits<sup>c</sup> to bee messengers for our

seruice.

For thou hadst giuen whatso

<sup>d</sup> Gen. 1, 28

29

Psalme 8, 4

6, & c

euver is contained vnder y coape

of heauen<sup>d</sup>, yet thoughtest thou

all that too little, vnles withall

thou addest those things which

are aboue heauen.

For this benefit praise the lord,

<sup>e</sup> Ps. 103, 20

Psal. 147, 2

al ye his Angels<sup>e</sup>; praise him al

yee

*written by S. Augustine.*

ye his workes<sup>f</sup>; yea let all thy  
 saints blesse thee<sup>s</sup>. f Psal. 103, 22  
s Psal. 145, 10

O our glorie<sup>h</sup> thou haste ex-  
 ceedinglie honoured; enriched,  
 and glorified vs with manifolde  
 benefites<sup>i</sup>. h Iudit. 15, 9  
i Psal. 119, 17  
18

O Lord, how excellent is thy  
 Name in all the worlde<sup>k</sup>! For  
 what is man, y<sup>e</sup> thou art mindful  
 of him<sup>l</sup>, and the sonne of man,  
 that thou visitest him! For thou  
 the ancient truth hast said<sup>m</sup>, My  
 delite is with y<sup>e</sup> children of men. k Psal. 8, 1  
l Psal. 8, 4  
m Pro. 8, 31

Is not man rottennesse, and  
 the sonne of man a worme<sup>n</sup>? Is  
 not euerie manne liuing meere  
 vanitie<sup>o</sup>? yet thou thinkest it  
 good to open thine eies vppon  
 such<sup>p</sup>, and causest him to enter  
 into iudgement with thee. n Job. 25, 6  
o Psal. 39, 5  
p Psal. 144, 4  
p Job. 14, 3

Chap.

## Chap. 28.

*Of Gods bottomles prede-  
stination and fore-  
knowledge.*

Each me, o bottom  
lesse deep<sup>a</sup>, o wise-  
dome which haste  
made al things<sup>b</sup>, &  
weighed the mountaines in a  
weight<sup>c</sup>, and hanged the masse  
of the earth by three fingers in  
a balance.

<sup>a</sup> Ecc. 24, 33

<sup>b</sup> Pron. 8, 27

28, & c

Eccles. 24, 6

<sup>c</sup> Esai. 40, 12

<sup>d</sup> Wisd 9, 15

Lift vp the masse of this bo-  
die<sup>d</sup> which I carie about, by thy  
three inuisible fingers vnto thy  
selfe, that *I* may see and know  
how excellent thou art in al the  
world<sup>e</sup>.

<sup>e</sup> Psalm 8, 1

Iob. 7, 17

O most ancient light which  
diddest shine before all light in  
the holie monntaines of thine  
old eternitie, to which al things  
before they were made, were  
naked

*written by S. Augustine.*

naked & open<sup>f</sup>! O light, which  
canst abide no spots, inasmuch  
as thou art without spot<sup>g</sup>, and  
most pure! what delight canst  
thou take with man<sup>h</sup>! what cō-  
munion hath light with darke-  
nes<sup>i</sup>! where is thy delighte in  
man? In what part of mee hast  
thou prepared a meet sanctua-  
rie for thy sacred maiesty, wher  
into when thou goest, thou mai-  
est delight thee to thy content-  
ment? For meete is it that thou  
shouldest haue a pure parlour,  
who art the purifying vertue<sup>k</sup>,  
who canst not be seene, muche  
lesse possessed, but of the pure  
in hart<sup>l</sup>.

<sup>f</sup> Heb. 4, 13

<sup>g</sup> Hab. 1, 13

<sup>h</sup> Prov. 8, 31

<sup>i</sup> 2 cor. 6, 14

<sup>k</sup> Psal. 19, 13

Psal 51, 2, 7

Titus 2, 14

<sup>l</sup> Matth. 5, 8

Psal. 24, 3, 4

But where is there so pure a  
temple in manne<sup>m</sup>, that it may  
receiue thee which rulest the  
world<sup>n</sup>! who can bring a clean  
thing out of filthines<sup>o</sup>! But thou  
alone, who onlie art pure.

<sup>m</sup> 1 co. 3, 16

<sup>n</sup> 1 Cor. 6, 19

<sup>o</sup> 2 Cor. 6, 16

<sup>p</sup> 2 Mac. 7, 9

<sup>q</sup> Job. 14, 4

For

*Heauenlie meditations,*

p Ecc. 34, 4

4 Deut. 5, 23

23, 24

r Leui. 22, 4

5, 6

Nom. 19, 22

1 a saie 64, 6

t Ecc. 23, 19

Psal. 94, 7, 8

Psa. 51, 2, 7

Titus 2, 14

x Reuel. 4, 8

Reuel. 15, 4

y Rom. 8, 9

2 Tim. 1, 14

For who can be cleansed by the vn-cleane<sup>r</sup>? For according to the law which thou gauest to our fathers in the mount out of the middes of fire<sup>9</sup>, and in the cloude couering the darke some water, Whatsoeuer toucheth an vn-cleane thinge shall be vn-cleane<sup>r</sup>.

But all of vs are as the clothe of a menstruous woman<sup>f</sup>, wee proceede out of a corrupt and filthie masse; and beare in our foreheads the spot of our vn-cleannes, the vvhich we cannot hide especiallie from thine eies, who seest al things<sup>r</sup>.

So then we cannot be clean, vnlesse thou make vs cleane<sup>u</sup>, who onlie art cleane<sup>x</sup>.

And of vs the sonnes of men those onlie thou makest cleane, in vvhome it hath pleased thee to make thine abode<sup>y</sup>, whome<sup>r</sup> by

*written by S. Augustine.*

by the bottomlesse and secret  
depth of the incomprehensible  
iudgements of thy wisdom,  
which are alwaies iust, though  
they be secret, thou hast with-  
out anie merits of theirs prede-  
stinat before al world<sup>z</sup>, cal-  
led<sup>a</sup> out of the world<sup>b</sup>; iustified  
in the worlde; and after the  
world thou wilt glorifie them.

<sup>z</sup> Ephes. 1, 4<sup>a</sup> Ro. 8, 30<sup>b</sup> Ioh. 17, 6<sup>c</sup> Rom. 8, 30

Yet dost thou not this to al mē,  
which makes the vwise of this  
world<sup>d</sup> euen to wonder, and to  
be astonished. And I also Lord,  
when I thinke hereof, am ytter-  
lie agaste and amazed at the  
deepenes of the riches<sup>e</sup> both of  
thy wisdom and knowledge.  
How vnsearchable are the iudg-  
ments of thy righteousness! thy  
knowledge is aboue my reach.  
For of the same claie thou hast  
made some vessels vnto honor<sup>f</sup>  
& some to euerlasting infamie.

<sup>d</sup> Luk. 10, 21<sup>e</sup> Ro. 11, 33<sup>f</sup> Rom. 9, 21

Ther-

*Heauenlie meditations,*

Therefore whom out of manie thou hast taken into an holie temple for thy selfe, those thou dost clense, pouring vpon them cleane water<sup>h</sup>, vvhose names and number is knowne to thee<sup>i</sup>, which alone countest the number of the stars<sup>k</sup>, and callest them al by their names; who also be written in the book of life<sup>l</sup>; who cannot perish<sup>m</sup>; to whom al things worke together for the best<sup>n</sup>, yea verie wickednes it selfe. For when they fall, they be not brused into peeces, for thou puttest vnder thine hand<sup>o</sup>, thou wilt keepe al their bones<sup>p</sup>, so that not one of them shal be broken.

But a most vile death haue the wicked, they I saie, vvhome in the great deepe of thy secret iudgments<sup>q</sup>, which are alwaies righteous, thou diddest foreknow,

<sup>h</sup> Eze. 36, 24<sup>h</sup> Eze. 36, 25<sup>i</sup> Psal. 69, 28

Philip. 4, 3

<sup>k</sup> Psal. 147, 4<sup>l</sup> Luk. 10, 20

Reuelat. 3, 5

Reuelat. 20, 12

Reuelat. 21, 27

<sup>m</sup> Ioh. 10, 27

28

<sup>n</sup> Rom. 8, 28<sup>o</sup> Psal. 37, 24<sup>p</sup> Psal. 34, 20<sup>q</sup> Psal. 36, 6

*written by S. Augustine.*

knowe, euen before thou didst  
 make either the heauen, or the  
 earth, should euerlastingly be  
 damned, the number of whose  
 names & naughtie merits thou  
 knowest, who hast counted the  
 number of the sand of the sea<sup>r</sup>;  
 and sounded the verie bottome  
 of the deepe, whome thou hast  
 giuen vp to their vncleannesse<sup>f</sup>,  
 to whom al things worke togi-  
 ther for y<sup>e</sup> worst, yea euen their  
 praier is abomination<sup>t</sup>; so that  
 albeit they should ascend vp to  
 the very heauens<sup>n</sup>, and lift their  
 head aboue the cloudes, and  
 make their nest amonge the  
 stars; yet shall they be cast a-  
 waie in the end like dung.

<sup>r</sup> Ecc. 1, 2, 9<sup>f</sup> Rom. 1, 24<sup>t</sup> Prov. 28, 9<sup>n</sup> Obadi. 1, 4

Chap.



## Chap. 29

*Of such as once were godlie,  
and afterward proued wicked,  
and contrariwise.*

**G**reat are these thy  
iudgements, o Lord

God, O iudge right-  
eous<sup>a</sup> and stronge,

which iudgest right<sup>b</sup>, and doost  
things that are vnsearchable<sup>c</sup>

and deepe : the which when I  
consider al my bones do shake.

For there is not a man vpon  
earth sure, that wee can serue

thee godlie & purelie in feare<sup>d</sup>,  
and reioice before thee in trem-

bling all the daies of our life :  
that there shoulde bee neither

seruice without feare, nor ioye  
without trembling; and that he

which hath girded his harnesse  
may not boast himselfe<sup>e</sup> as hee

that hath laide it off, neither in  
deed

<sup>a</sup> Psal. 67, 4

Tob. 3, 2

<sup>b</sup> Psalm. 9, 4

<sup>c</sup> Job. 5, 9

Job. 37, 5

6, & c

<sup>d</sup> Psal. 2, 11

<sup>e</sup> 1 ki. 20, 11

*written by S. Augustine.*

deede that anie flesh should re-  
ioice in thy presence<sup>g</sup> but shake  
and tremble before thee<sup>h</sup>; in as-  
much as no man knoweth whe-  
ther he be worthie loue or ha-  
tred<sup>i</sup>, al thinges being kept vn-  
certaine till the time to come.

g 1 cor. 1, 19

h Psalm. 2, 11

i eccles. 9, 1

For, Lord, we haue not onlie  
heard our father stell, but haue  
seene also with our eies, which  
thing I cannot vtter without  
trembling, nor confesse with-  
out feare, how many heretofore  
haue climed in manner vp into  
heauen<sup>k</sup>, and made their neast  
among the stars<sup>l</sup>, which after-  
ward fel downe headlong euen  
to hel<sup>m</sup>, and vvere hardened in  
wickednes.

k Amos 9, 2

l Obad. 1, 4

m 2 Pet. 2, 4

Iude verse 6

We haue seene the starres fal  
from heauen through the vio-  
lent stroke of the dragons tail<sup>n</sup>.  
And we haue seene some lying  
in the dust of the earth<sup>o</sup>, whoe  
H. 1. sodenly

n Reue. 12, 4

o Psalm. 113, 5

6, 7

i Sam. 2, 6, 7

8

Luke 1, 46

47

48, &amp;c

sodenlie by thine helping hand,  
O Lorde, haue wonderfully as-  
cended.

We haue seene the liuing, di-  
eng; and the dead, rising from  
death: we also haue seen them  
which walked among the sons  
of God, in the mids of stones of  
<sup>p</sup>Ezc. 28, 14  
16 fire<sup>p</sup>, euen as claie to haue va-  
nished to nothing.

We haue seen light become  
darknes; and darknes come out  
of light: because publicans and  
harlots doe goe before the in-  
habiters into the kingdome of  
God<sup>q</sup>; and the children of the  
<sup>q</sup>Mat. 21, 31  
<sup>r</sup>Matt. 8, 12 kingdome<sup>r</sup> are cast into vtter  
darknes.

And how commeth all this to  
passe, but euen because they  
mounted vp vnto that hil, where  
into the first ascended an An-  
<sup>s</sup>Isay. 14, 12 gel<sup>s</sup>, and came downe a diuel.

But, Lorde, whome thou hast  
prede-

*written by S. Augustine.*

predestinate, them thou haste called<sup>r</sup>, and sanctified, and clen-  
sed, that they may be a meete dwelling place<sup>u</sup> for thy maie-  
stie, with whom and in whome thy holie and pure delight is<sup>x</sup>, in whom thou takest pleasure, and reioicest their youth, dwelling with them<sup>y</sup> in their remembrance, that they may be thine holie temple<sup>z</sup>: which doubtles is no small commendation of our humanitie.

<sup>r</sup> Rom. 8, 30

<sup>u</sup> 1 Cor. 3, 16

<sup>1</sup> Cor. 6, 19

<sup>x</sup> Prou. 8, 31

<sup>y</sup> 2 Cor. 6, 16

<sup>z</sup> 1 Cor. 3, 16

Chap. 30.

*That the soule of a faithfull man is the sanctuarie of God.*

**E** Or the soul, which thou hast created<sup>a</sup>, not of thy selfe, but by thy word<sup>b</sup>; not of the matter of any element, but of nothing, the which is reasonable, of vnderstanding,

<sup>a</sup> Gen. 1, 26

<sup>27</sup>

Colos. 3, 10

<sup>b</sup> Iohn 1, 3

h. 2.

ding,

*Heauenlie meditations,*

ding, spirituall, liuing alwaies,  
and euer moouing, which thou  
hast sealed with the light of thy  
countenance, and hallowed by  
the vertue of thy baptisme, is  
made so capeable of thy glorie,  
that thou alone, and nothinge  
else can satisfie the same<sup>c</sup>.

• *Psa.* 43, 1, 2

And when it hath thee, it hath  
her harts desire; neither is there  
anie outwarde thinge beside,  
which it would wish. But while  
it desireth any outwarde thing,  
it is a manifest argument, that  
thou art not within. For if thou  
bee hadde, it can wishe for no  
more<sup>d</sup>.

• *Reu.* 7, 17  
*Reuel.* 21, 4

• *Iam.* 1, 17

For inasmuch as thou art the  
soueraigne<sup>c</sup>, yea al that good is;  
it hath nothing which it may  
wishe for more, but enioyeth  
thee, who art al that good is.

Now if it couet not after all  
that good is, it resteth that it  
must

*written by S. Angustine.*

must couet after some thinge,  
which is not al that good is; and  
so consequentlie not the soue-  
raigne good; and so not God,  
but rather a creature.

And as long as it desireth a  
creature, it is alwayes hungrie.  
For although it haue what it  
can desire of creatures; yet re-  
maineth it emptie. For there is  
nothing which can fulfill it, but  
thou alone<sup>f</sup>, after whose image  
it was created<sup>g</sup>.

<sup>f</sup> Psa. 42, 1, 2  
<sup>g</sup> Gen. 1, 26  
27

And those thou fillest which  
desire nothing beside thee; and  
makest them meete for thee,  
holie<sup>h</sup>, blessed<sup>i</sup>, vndefiled<sup>k</sup>,  
and the friends of God<sup>l</sup>, which  
do iudge al things but as dooing  
<sup>m</sup> that they may win thee alone

Wisd. 2, 23  
Eccl. 17, 1, 2  
3  
<sup>h</sup> Psa. 31, 23  
Philip. 4, 22  
<sup>i</sup> Ro. 4, 7, 8  
<sup>k</sup> Ephe. 1, 4  
<sup>l</sup> Isay. 41, 8  
Wisd. 7, 27  
Ioh. 15, 14,  
15  
<sup>m</sup> Phil. 3, 8

For this is the blessing which  
thou hast bestowed vpon man;  
this is the honor wherwith thou  
hast exalted him among al, yea,  
h. 3. and

Psalm. 8. 1  
3, & c

and aboue all creatures<sup>n</sup>, that  
thy name may be woonderfull  
throughout al the world.

• Ps. 18, 2, 6

P Dan. 7, 27

1 Esdr. 6, 31

Hebru. 7, 1

4 Mat. 19, 16

17

Mark. 10, 17

18

1 Dani. 7, 27

2 Cori. 6, 18

Reuel. 4, 8

1 Genes. 5, 1

Colos. 3, 10

Behold, O Lord my GOD<sup>o</sup>,  
who art most hie<sup>p</sup>, most righte-  
ous<sup>q</sup>, almightie<sup>r</sup>, nowe haue I  
found the place where thou in-  
habitest, it is euen the soule  
which thou haste created after  
thine owne image and simili-  
tude<sup>f</sup>, which doeth seeke and  
long after thee alone: not the  
soule which neither seeketh nor  
desireth thee.

## Chap. 31.

*That God neither by the out-  
ward nor inward senses can  
be found out.*

Ps. 139, 17 6



Haue gone astraic  
like a losse sheep<sup>?</sup>,  
seeking thee with-  
out, who art within.  
And much haue I laboured to  
finde

*written by S. Augustine.*

find thee without me, and thou dwellest within me<sup>b</sup>, at least-<sup>b</sup> Rom. 8. 9  
wife if I had a lust to thee.

I went about by the lanes, and by the streets<sup>c</sup> of the citie of this world, seeking thee, but I found thee not. Because I sought thee not rightlie without, who art within.<sup>c</sup> Sal. songs 3, verse 2.

I sent abroad my messengers, namelie al mine outwarde senses, to seeke thee; yet did I not finde thee; because I sought amisse.

For now do I see, O my light<sup>d</sup>, O God, which hast inlightened me<sup>e</sup>, I see now that I did not well in seeking thee by them. For thou art within, yet could they not tel me, where thou camest in<sup>f</sup>.<sup>d</sup> Esai. 60, 19  
<sup>e</sup> Micah. 7, 8  
<sup>f</sup> Iohn. 1, 9

For mine eies doe tell mee; If he had no color, he entered not by vs: Mine eares do tel me; If

h. 4.

he



he made no noise, he passed not by vs : My nose telleth me, if he had no sent, hee came not by me : My tasting saith, if hee had no sauer, he entered not by me; likewise my feeling doth saie, If he had no bodie, aske not mee the question.

Therefore, O my God, these things are not in thee. For it is neither the fairenesse of bodie, nor the beautie of time, nor the brightnes of light, nor the freshnesse of colour, nor the melodie of musicke, nor any thinge else which is pleasant to the eare; it is neither the fragrācy of flours, nor the smell of ointmentes or spices, nor the sweetenes of hōnie or manna, delightfull to the taste; neither is it those thinges which are louelic to be touched or embraced; nor finallie anie thinge subiect to these senses which

*written by S. Augustine.*

which I seeke, vwhen I seeke my God, Be it far fro my thought, that I should think these things to be my God, vvhich are comprehended of the senses euen of brutish creatures.

And yet vwhen I seeke my God, I seeke for all that a certaine light excelling all light, vvhich the eie cannot comprehends; a certaine sound excelling al sound, which the eare cā not conceaue; a certaine sent, surpassing all sent, which the nose cannot discern; a certaine sweetenes, excelling al sweetenes, which no tast can iudge of; and a certaine imbracement, aboue al imbracemēt, which no feeling can reach vnto.

2 COR. 2, 9

For this light shineth, where no place is to conteine it; This voice soundeth, vwhere no aire is to carrie it; this sent giues a  
h. s. sent,

*Heauenly meditations.*

sent, where no wind is to waste it; this fauor fauoreth, where no taste is to eate it; and this embracing is felt, where it is not Sundered. This is my God, and there shall none other be compared vnto him<sup>h</sup>. This doe I seeke, when I seeke my God; This do I loue, when I loue my God.

<sup>h</sup> Baru. 3, 35

Too late haue I loued thee, o beautie so old and yet so fresh, too late haue I loued thee! Thou wert within, and I was without where I sought thee; and I deformed, as I am, rushed vppon these goodly things<sup>i</sup> which thou hast made<sup>k</sup>.

<sup>i</sup> Gene. 1, 31  
Eccl. 39, 16  
33.

<sup>k</sup> Gen. 1, 1, 2  
3, &c

Psal. 148, 1,  
2 &c

Eccle. 18, 1

<sup>1</sup> A&. 17, 25  
28

Thou wert with me, but I was from thee. Those thinges kept me aloofe frō thee, vvhich could not be but in thee<sup>l</sup>.

I went al about seeking thee, and forsaking my selfe for all things

*written by S. Augustine.*

things.

I asked the earth if it were my God; and it answered, No: and al things in the earth confessed the same.

I asked the sea, & the deepes, and al things creeping in them; but they answered, We are not thy God, seeke him about vs.

I asked the puffing aire, and the whole aire with al the dwellers in the same made mee this answer; Anaximenes is deceaued<sup>m</sup>: for I am not thy God.

I asked the heauen, the sunne, the moone, and the stars: and they saide, Neither bee vve thy God.

Then said I vnto al those which stande about the doores of my flesh; Tel me, I pray you, what thinke yee of my God? tell me somewhat of him? and they all answered vwith a loud voice, He hath

<sup>m</sup> Anaximenes was of opiniõ that the aire was God, as Augustin here, and Theod. in his book de principiis doth record.

<sup>1</sup> Psa. 100, 3 hath made vs<sup>n</sup>.

Then said I to the masse of the  
whoie world, Tel me, art thou  
my God or no? And it answered  
with a mighty voice, I am not;  
but through him I am whome  
thou seekest in me; Hee hath  
made mee<sup>o</sup>; seeke him aboue  
me, by whom I am now ruled<sup>p</sup>  
and was once created.

<sup>p</sup> Ioh. 1, 3, 10  
<sup>Hebru.</sup> 11, 3  
<sup>p</sup> 2 Mac. 7, 9

The asking of the creatures is  
the deepe consideration of the:  
their answer, is the testimonie  
which they yeeld of god. For al  
things cry, God hath made vs<sup>q</sup>  
For, as the Apostle saith<sup>r</sup>, the  
inuisible things of God are seen  
by the creation of the worlde,  
being considered in his works.

<sup>1</sup> Gen. 1, 1, 2  
3, &c  
<sup>Psal.</sup> 136, 1, 5  
6, &c  
<sup>Eccles.</sup> 18, 1  
<sup>Actes.</sup> 14, 15  
<sup>Actes.</sup> 17, 24  
<sup>1</sup> Rom. 1, 20  
<sup>1</sup> Gen. 1, 27  
<sup>Genes.</sup> 5, 1  
<sup>1</sup> Wisd. 7, 1  
<sup>2</sup> 1 Petr. 7, 14  
15  
<sup>1</sup> Actes 14, 15

Then I returned vnto my selfe  
and went into my selfe, and said  
thus to my selfe, what art thou?  
I answered my selfe, and said, A  
man reasonable<sup>r</sup>, and mortal<sup>r</sup>.

Then

*written by S. Augustine.*

Then began I to discusse what  
that should be, & said: Whence  
is this kind of creature, ô Lorde  
my God<sup>u</sup>? whence but of thee?  
Thou hast made me<sup>x</sup>, and not  
I my selfe.

What art thou? Thou I mean  
by whom I liue<sup>y</sup>, nay thou by  
whom al things do liue<sup>z</sup>, what  
art thou? Verilie, thou, Lorde  
my God<sup>a</sup>, art the true<sup>b</sup>, and on-  
lie God<sup>c</sup>, almightie<sup>d</sup>, euerla-  
sting<sup>e</sup>, incomprehensible<sup>f</sup>, and  
infinite<sup>g</sup>, liuing alwaies<sup>h</sup>, and  
dying in no part of thee; thou  
inhabitest the eternitie<sup>i</sup>, and art  
wonderfull in the sight of An-  
gels<sup>k</sup>, thou canst not bee vte-  
red<sup>l</sup>, nor found out<sup>m</sup>, nor na-  
med; thou art a liuing God<sup>n</sup>, a  
true God<sup>o</sup>, a terrible & strong  
God<sup>q</sup>, knowing neither begin-

u Psal. 7, 1, 3  
x Psal. 100, 3  
y Act. 17, 28  
z Pl. 145, 15  
A Act. 17, 25  
a Pl. 18, 2, 6  
b Mat. 4, 7, 10  
c Exo. 34, 6  
d Iere. 10, 10  
e Iohn 17, 3  
f 2 Kin. 19, 15  
g Psal. 86, 10  
h Psal. 115, 3  
i Psal. 135, 6  
j Psal. n 9, 7  
k Psal. 102, 11  
l Psal. 139, 6  
m 7, & c  
n Ecc 18, 1  
o 1 Tim. 1, 17  
p 1 say. 57, 15  
q Psal. 89, 7  
r Psal. 139, 6  
s Iob. 9, 10  
t 11, & c  
u Esai. 37, 4  
v Jerem. 4, 2  
w Hebru. 9, 14  
x Reu. 4, 9, 10  
y Deut. 7, 21

• Exod. 34, 6. Iohn 17, 3. P Exod. 15, 11.  
q Psal. 7, 12, 13. Esai. 1, 24.

ning

*Heavenly meditations,*

r Prou. 8, 22

f Psa. 102, 11

12

r Reuel. 1, 8

u Ecc. 24, 12

x Ecc. 41, 21

y Deut. 6, 13

16

z 2 Ma. 7, 9

ning<sup>r</sup> nor ende<sup>t</sup>; the beginning and the end of all things<sup>t</sup>; who art before the world<sup>u</sup>, and from euerlasting to euerlasting<sup>x</sup>.

Thou art my God<sup>y</sup>, and the Lord of al which thou hast created<sup>z</sup>, with thee are the causes of al stable things; with thee do the originals of all changeable taings abide vnchangeable; & vvith thee doe the groundes of reasonable, vnreasonable, and temporal thinges continue for euer.

O my God, tel me thine humble seruant, ô merciful God tell thy seruant, euen by thy great mercies, / bescech thee, tel me, whence is this kind of creature if not of thee? Shal anie man be his owne maker<sup>a</sup>? Haue anie either beeing, or life, but from thee<sup>b</sup>? Art not thou the principal being, from whom al being doth

a Psa. 100, 3

b Acts. 17, 25

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*written by S. Augustine.*

doth proceede? For whatsoe- <sup>c</sup> Iam. 1, 17  
uer is, it is of thee, because with-  
out thee there is nothing,

Art not thou the wellspring of <sup>d</sup> Psal. 36, 9  
life<sup>d</sup>, frō which floweth al life? <sup>e</sup> Iohn. 4, 14  
For whatsoeuer liueth, doth liue  
through thee<sup>c</sup>: because without <sup>c</sup> Aet. 17, 28  
thee nothing doth liue. There-  
fore, ô Lord, thou hast made al  
things.

What? shal I aske who hath  
made mee? Thou, Lorde, hast  
made me<sup>f</sup>, without whom no- <sup>f</sup> Psal. 100, 3  
thing was made<sup>g</sup>. Thou art my <sup>g</sup> Psal. 119, 73  
maker, & I thy workmanship<sup>h</sup>. <sup>h</sup> Iohn. 1, 3  
<sup>i</sup> Ps. 139, 13

Thankes be to thee, ô Lorde <sup>i</sup> 14, & c  
my God, through whom I liue, <sup>Wisdo. 2, 23</sup>  
& through whom all things do  
liue, bicause thou hast made al.

Thankes bee to thee, ô my ma-  
ker: for thine hands haue made <sup>i</sup> Iob 10, 8  
me, and facioned me<sup>i</sup>. Thanks <sup>Psal. 119, 73</sup>  
be to thee, ô my light<sup>k</sup>; because <sup>k</sup> I Iohn. 1, 4  
thou hast inlightned me; where <sup>9</sup>  
by <sup>John 8, 12</sup>  
<sup>1 Ioh. 1, 5, 7</sup>



*Heavenly meditations,*

by I haue found both thee and my selfe. Where I founde my selfe, there I knewe my selfe; where I founde thee, there I knew thee; and where I knewe thee, there thou didst inlighten me. Thankes be to thee, o my light, for inlightening me. But what is it that I saide, I knewe thee? Art not thou a God incomprehensible<sup>l</sup>, vnmeasurable<sup>m</sup>, the king of kinges<sup>n</sup>, and Lord of lordes, who alone hast immortalitie<sup>o</sup>, and dwellest in the light that none can attaine vnto<sup>p</sup>, whom neuer man saw, neither can see? Art not thou an hidden God, vvhose glory is past finding out; art not thou best knowne, and a wonderfull beholder of thy selfe?

Who then knowes that vvhich he neuer sawe? For thou hast saide in thy truth, No man shall

<sup>l</sup> Iob. 23, 8, 9

<sup>m</sup> Psa. 139, 7

8.9

<sup>n</sup> 1 Ti. 6, 15

Reue. 17, 14

Reuel. 19, 16

<sup>o</sup> 1 Tim. 1, 17

<sup>p</sup> 1 Ti. 6, 16

*written by S. Augustine.*

shall see mee and liue <sup>q</sup> : Thy  
 Prophet hath said thorough thy  
 truth, No man hath seen god at  
 anie time<sup>r</sup>. Who then knowes  
 that, which hee neuer sawe?  
 And thy truth it selfe<sup>f</sup> hath said,  
 No manne knoweth the sonne  
 but the Father<sup>t</sup>: neither know-  
 eth anie man the Father but the  
 Sonne. Thy Trinitie alone,  
 which is aboue all knowled ge,  
 is perfectlie knowne onelie to it  
 selfe.

Exo 33, 20

John 1, 18

Joh. 14, 6

Mat. 11, 27

Then what is it, that I, a man  
 like to vanitie<sup>u</sup>, haue saide, I  
 knowe thee? For who knowes  
 thee, but thy selfe alone?

Psa. 144, 4

For thou, God alone, in thy  
 most holie and heauenlie word  
 art saide to bee almightie<sup>x</sup>, pas-  
 sing praise worthie<sup>y</sup>, passing  
 glorious, passing honourable,  
 passing hie<sup>z</sup>, beyond al beeing.  
 For thou art founde, superessen-  
 tialie,

Gen 35, 11

Eccl. 43, 1, 2

3, &amp;c

Reue. 4, 8

Psal. 96, 4

Psal. 145, 3

Gen. 14, 18

Luke 1. 32

35

**a** Eph. 1, 21

**b** 1 Tim. 6, 16

tialie, and beyonde all knowledge to be aboue the nature of anie thing which may bee imagined, be it intellectual or sensible, and aboue euerie name that is named <sup>a</sup>, not in this world onelie, but also in that which is to come: Inasmuch as through the supereffentiall and secret power of thy Godhead, (howe no reason, vnderstanding, nor beeing can conceiue) thou dwellest so as no man can either search thee out, or haue accessse vnto thee, and that in thy selfe, where as light is, that none canne attaine vnto <sup>b</sup>, and brightnesse which no creature can either finde out, comprehend, or vtter, vwhereunto no light can attaine. Because it is no light to be looked vppon, or seene, but is thought to bee a light exceeding both the reache  
of

*written by S. Augustine.*

of reason, & of vnderstanding,  
and is more than can bee attai-  
ned vnto, more than vnchange-  
able, more than may bee com-  
municated with anie: Such a  
light it is, as neuer Angell, nor  
man saw, neither can see<sup>c</sup>.

e 1 Ti. 6, 16

This is thy heauen, Lorde,  
thine hiding heauē, thy passing  
secret heauen, I meane thy light  
beyond al vnderstanding<sup>d</sup>, be-  
yond al reason, beyond being: <sup>d Phil. 4. 7</sup>  
of which it is saide, The heauen  
of heauen is the Lordes. The  
heauen of heauen, in compari-  
son whereof all other heauen is  
but earth: forsomuche as it is  
passing maruelously heaued vp  
aboue all heauen. Yea such an  
heauen, as that fierie heauen  
compared thereunto, is but as  
earth. For this is the Lords hea-  
uen of heauen: because none  
knowes it, but the Lord alone.

Vnto

*Heavenly meditations*

Vnto this heauen no man ascendeth, but he which hath descended from heauen <sup>e</sup>. For no man knoweth the Father but the sonne <sup>f</sup>, and the Spirit of them both <sup>g</sup>: neither knoweth anie man the sonne, but the Father <sup>h</sup>, and the spirite of them both <sup>i</sup>.

<sup>e</sup> Iohn. 3, 13<sup>f</sup> Mat. 11, 27<sup>g</sup> Ioh. 15, 26<sup>h</sup> Mat. 11, 27<sup>i</sup> Ioh. 15, 26<sup>k</sup> 1 Tim. 6, 16<sup>l</sup> Iob. 33, 8, 9<sup>m</sup> 1 Cor. 2, 9<sup>n</sup> 1 Cor. 13, 12

O sacred Trinitie, O Trinitie eternall. passing glorious, passing vtterance, passing finding out, which no man can attaine vnto <sup>k</sup>, no man comprehend <sup>l</sup>, no man conceiue, as being beyond all being, and superessentialie passing all sense, all reason, al vnderstanding, al knowledge, al essence of supercelestiall spirits; the which nothing, no not the verie Angels can either vtter, or conceiue <sup>m</sup>; or vnderstand, or know: thou perfectlie art knowyne <sup>n</sup> to thy selfe, O Trinitie.

Trinitie.

How then do I knowe thee,  
O Lord God most hie °, aboue  
all earth, and aboue al heauen, ° Psal. 50, 14  
whom neither Cherubins, nor Luke 1, 32  
Seraphins perfecte lie do know; Luke 8, 28  
but with the wings of their con-  
templations they couer his face  
P which sitteth vpon the hie and  
statelie throne, saying<sup>q</sup>, Holie, P Psal. 6, 1, 2  
holie, holie, Lord God of hosts, q Esai. 6, 3  
the whole worlde is full of thy  
glorie!

The prophet was astonished,  
and said, Wo is me, I know not  
what to saie, because I am a  
man of polluted lips<sup>r</sup>! And my r Esai. 6, 3  
hart was astonished, and saide  
likewise, Wo is me for speaking  
because I am a man of polluted  
lips. Yet I said, I knew thee.

Notwithstanding, vvoe to  
them, Lord, who are tong-tied  
when they shoulde speake of  
thee.

<sup>f</sup>Matth. 6, 7 thee. For they which babble much<sup>r</sup> are made mute without thee.

<sup>e</sup>Psal. 7, 1, 3 And I, O Lorde my God<sup>r</sup>; will not be still: because thou hast made me<sup>u</sup>, and lightened me<sup>x</sup>, and found me. So that I know thee<sup>y</sup>, because thou hast inlightened me<sup>z</sup>.

<sup>z</sup>Ioh. 1, 4, 9 But how doe I knowe thee? Doubtlesse I knowe thee in thy selfe. I knowe thee not as thou art to thy selfe<sup>a</sup>, but as thou art to mee; yet not without thee, but in thy selfe. For thou art the light which hast inlightened me<sup>b</sup>.

<sup>b</sup>Iohn. 1, 9 For as thou art to thy selfe, thou art knowne to thy selfe alone<sup>c</sup>: but as thou art to me, according to thy grace, thou art knowne to me.

<sup>d</sup>Exo. 34, 6 But what art thou to me? O merciful God<sup>d</sup>, tel me thy miserable

*written by S. Augustine*

ferable seruant, for thy mercies  
sake, tel me what thou art to me  
ward. Saie vnto my soule<sup>c</sup>, I am  
thy saluation; hide not thy face  
away from me, ô Lord, least I die. <sup>ePsal. 35, 3</sup>

Suffer me to speake with thy  
mercie, me I saie, earth and a-  
shes<sup>f</sup>; suffer me to speake with  
thy mercie. For great is thy  
mercie toward me<sup>g</sup>. <sup>fGen. 18, 27  
Iob. 30, 19  
Eccle. 17, 33  
gPsa. 117, 2</sup>

I will speake vnto my God,  
albeit I am but dust and ashes<sup>h</sup>, <sup>hGe. 18, 27</sup>

Tel me thy humble seruant,  
O merciful God<sup>i</sup> tel me thy mi-  
serable seruant, for thy mercies  
sake tel me what art thou to me  
ward? <sup>iExod. 34, 6</sup>

Thou also didst thunder from  
heauen<sup>k</sup> with a mightie voice  
into the inner eare of mine hart;  
thou brakedst my deafenes, so  
that I hearde thy voice; thou  
didest inlighten my blindnesse,  
and I saw thy light; and knew,  
how <sup>kPsal. 18, 13</sup>



1 P<sup>sa</sup>. 116, 2 how y<sup>e</sup> thou art my God<sup>l</sup>. Therefore did I saie, I knewe thee, because I knewe that thou art my God. I knewe thee to bee the onelie verie God<sup>m</sup>, and whom  
 ■ Iohn 17, 3 thou hast sent, Iesus Christ.

The time was when I knew thee not. But woe worth that time, when I didde not knowe thee; wo worth that blindnes, when I did not see thee; woe worth that deafenes, when I did not heare thee. Then blinde, deafe, & ouglie as I was, I rufte vpon those faire thinges which thou hast made.

Yet euen then thou wert with me, but I was not with thee; and those kept me far off from thee, which should not haue bin with out thee.

Thou hast inlightened me, b  
 lighte of the worlde<sup>n</sup>, so that I  
 haue scene thee, and loued  
 thee.  
 ■ Ioh. 1, 4, 9  
 Iohn 8, 12

*written by S. Augustine.*

thee. For no man doth loue thee  
but he sees thee : And no man  
doth see thee, but hee whiche  
loues thee.

It was late before I loued  
thee, O beautie so ancient, and  
yet so fresh ; late was it before I  
loued thee, But wo worth that  
time when I loued thee not.

## Chap. 32.

*The faith or beliefe of a true  
Christian most notable  
described.*



My light<sup>a</sup>, I praise  
thee for inlighte-  
ning me, whereby  
I know thee.

But how do I knowe thee? I  
knowe thee to be God alone<sup>b</sup>,  
a liuing God<sup>c</sup>, a true<sup>d</sup> God, my  
Creator<sup>e</sup>.

I knowe thee to be the ma-  
ker both of heauen and earth<sup>f</sup>,

I. I.

of

<sup>a</sup> Ioh. 1, 4, 9<sup>b</sup> 2 Kin. 19, 15

19

Psal. 86, 10

<sup>c</sup> Iohn 17, 3<sup>d</sup> 1 Cor. 10, 10<sup>e</sup> 2 Chr. 15, 33<sup>f</sup> Gen. 1, 26

27

Psal. 100, 3

Psal. 139, 13

14, &amp;c

<sup>f</sup> Psal. 124, 8

Psal. 134, 3

Psal. 135, 6

*Heauenlie meditations.*

2 Col. 1, 16 of all things visible and inuisi-  
 1 Iere. 10, 10 ble, a verie God<sup>h</sup>, almightie<sup>i</sup>,  
 1 Gen. 35, 11 immortal<sup>k</sup>, inuisible<sup>l</sup>, incom-  
 Reuel. 4, 8 passable<sup>m</sup>, vnlimitable<sup>n</sup>, euer-  
 Reuel. 11, 17 lasting<sup>o</sup>, to whome none can  
 1 Tim. 1, 17 approche vnto P; nor compre-  
 1 Colo. 1, 15 hend<sup>q</sup>, nor finde out<sup>r</sup>; who art  
 1 Tim. 1, 17 vnchangeable<sup>f</sup>, vnmeasurable<sup>c</sup>  
 1 Iob. 23, 8 infinite<sup>u</sup>, the beginning of all  
 2 Bar. 3, 24 creatures<sup>x</sup> be they visible or in-  
 25 uisible, by whom al things were  
 1 Lam. 5, 19 created, thorough whom al the  
 Dani. 6, 16 elements doe consist. Whose  
 Baruc. 4, 10 maiestie, as it neuer had begin-  
 14, & c ning<sup>y</sup>; so it shall neuer haue  
 Rom. 16, 26 end<sup>z</sup>.  
 1 Ti. 6, 16 I know thee to be one God<sup>1</sup>,  
 9 Ier. 32, 18 alone<sup>b</sup>, the true God<sup>c</sup>; name-  
 19 Eccle. 23, 19 lie, the eternal Father<sup>d</sup>, Sonne<sup>e</sup>,  
 20 1 Iob. 11, 7, 8 & holie Ghost<sup>f</sup>; three persons<sup>g</sup>  
 9, & c  
 1 Malac. 3, 6  
 1 Psal. 139, 6 I know thee to be one God<sup>1</sup>,  
 7, 8 alone<sup>b</sup>, the true God<sup>c</sup>; name-  
 Bar. 3, 24, 25 lie, the eternal Father<sup>d</sup>, Sonne<sup>e</sup>,  
 1 Prou. 8, 22 & holie Ghost<sup>f</sup>; three persons<sup>g</sup>  
 Hebru 1, 12  
 x Colo. 1, 15  
 16, 17. y Psal. 90. 1. Psal. 93, 2. z Psal. 45, 6 Psal. 146, 10  
 1 Deut. 6, 4 Malac. 2, 10. b Psal. 86, 10. Esay 37, 16, 20  
 c Iohn. 17, 3. 1 Thes. 1, 9. d Math. 11, 25. Marke 13, 32  
 e Iohn 1, 18. Rom 8, 3, 17. f Mark. 12, 36. Act 1, 3, 8, 16  
 g Mat. 3, 16, 17. Mark. 1, 10, 11. Luk. 3, 21, 22.

indeed,

*written by S. Augustine.*

indeede, but one simple substance, and vnparted nature; The Father made of none; the Sonne of the Father alone; the holie Ghost of the Father and of the Sonne; alwaies without either beginning<sup>h</sup>, or end<sup>i</sup>.

A Trinitie, yet but one onlie<sup>k</sup>, and verie God<sup>l</sup>, omnipotent<sup>m</sup>, the onlie beginning of all things<sup>n</sup>, maker of all creatures both visible and inuisible<sup>o</sup>, spiritual and temporal.

Which by thine almighty power at the beginning diddest of nothing make together bothe creatures, spirituall and corporall, that is to saie, angelical and worldlie, and afterward the humane, as a middle nature consisting of body and spirit.

I knowe and confesse thee, God the Father, to be vnbegotten; thee, God the sonne, to be  
i. 2. begot-

<sup>h</sup> Prou 8, 21

<sup>eccle</sup> 24, 12

<sup>1</sup> Psa. 102, 11  
12

<sup>k</sup> Deut 6, 4

<sup>1</sup> Chr. 15, 3

Iohn 17, 3

<sup>m</sup> Eze. 10, 5

<sup>eccle</sup> 42, 17

<sup>1</sup> Cor. 6. 18

<sup>n</sup> Iohn 1, 1, 3

3

<sup>o</sup> Colo. 1, 15

16, 17

*Heauenlie meditations,*

begotten of the Father<sup>p</sup>; thee,  
 God the holie Ghost the com-  
 forter<sup>q</sup>, to be neither made, nor  
 begotten.

With my hart I beleue vn-  
 to righteousness<sup>r</sup>, and with my  
 mouth I confesse vnto saluati-  
 on, this yolie, and single Trini-  
 tie in three coequall, consub-  
 stantiall, and coeternal persons,  
 to be a Trinitie in Vnitie, and  
 an Vnitie in Trinitie.

I knowe thee Iesus Christe  
 our Lord<sup>s</sup>, to bee a true God<sup>t</sup>,  
 the onelie begotten Sonne of  
 God<sup>u</sup>, and the Creator<sup>x</sup>, Savi-  
 or<sup>y</sup>, and redeemer not of mee  
 onlie, but also of al mankind<sup>z</sup>:

whome I acknowledge to bee  
 begotten of the Father<sup>a</sup> before  
 al worlds, God of God<sup>b</sup>, light  
 of light, verie God<sup>d</sup> of verie  
 God, begotten<sup>e</sup> not made, be-

p Psal. 2, 7

Heb. 1, 5

q Ioh. 14, 26

r Ro. 10, 10

s 1 Cor. 1, 3

7, &amp; c

t Iohn. 17, 3

u Iohn 3, 16

18

v Iohn. 4, 9

w Iohn. 4, 1, 2

x

Hebru. 1, 2

y Lu. 1, 31, 69

Ln. 2. 11, 30

Matth. 1, 21

a Rom. 3, 24

b Cor. 1, 30

c Eph. 3, 5, 6, 7

d

e Psalm. 2, 7

f Actes 13, 33

g Iohn. 8, 42

h Iohn 13, 3

i Ioh. 16, 27

j

k Iohn. 1, 4, 5

l

m Matt. 1, 23

n Matt. 16, 16

o Psalm 2, 7

p Hebru. 1, 5

q Hebru. 5, 5

*written by S. Augustine.*

ing of one substance<sup>f</sup> and coe-  
ternal<sup>g</sup>, with the Father and the  
holie ghost, by whom all things  
at the beginning were made<sup>h</sup>.

<sup>f</sup> Heb. 1, 3<sup>g</sup> Heb. 5, 5<sup>h</sup> Iohn 1, 1

2, &amp; c

Heb. 1, 1, 2

Stedfastlie beleeuing, & tru-  
lie confessing, that thou Iesus  
Christ the only begotten sonne  
of God<sup>i</sup> for our saluation<sup>k</sup> by  
the consent of the whole Trini-  
tie tookest flesh, and wert con-  
ceiued by the holie ghost of the  
virgin Marie<sup>l</sup>, and wert made  
very manne<sup>m</sup>, of a reasonable  
soule, and humane flesh substi-  
tuting:

<sup>i</sup> Ioh. 3, 16

18

<sup>k</sup> Iohn 4, 9<sup>l</sup> Math. 1, 21

Luk. 1, 31, 69

<sup>m</sup> Matth. 1, 18

20

Luke 1, 26

27, &amp; c

<sup>n</sup> Ioh. 1, 14<sup>o</sup> 1 Tim. 3, 16

Thou forsomuch as in respect  
of thy Godhead, being the on-  
lie begotten Sonne of GOD;  
thou couldest neither suffer, nor  
die<sup>n</sup>, through thine exceeding  
loue wherewith thou hast loued  
vs<sup>o</sup>, thou, the very same sonne  
of GOD for al that, becamest  
subiect to sufferings<sup>p</sup>, and mor-  
talitie,

<sup>n</sup> 1 Tim. 1, 17<sup>o</sup> Ephes. 2, 4<sup>p</sup> 1 Pet. 2, 21

Luke 24, 46

*Heauenlie meditations*

91 cor. 8, 11 talitie<sup>q</sup>, in respect of thy man-  
 7 Matth. 1, 21 hood; & o onlie Sonne of God,  
 7 Rom. 5, 6, 7 for the saluation of mankinde<sup>r</sup>  
 1 cor. 15, 3 diddest suffer death<sup>r</sup> vppon the  
 2 cor. 5, 15 wood of the Crosse<sup>r</sup>, to saue vs  
 1 Gala. 3, 13 from euerlasting death<sup>u</sup>.  
 2 col. 1, 12, 13

14

Thou, the autor of light descendedst into hell<sup>x</sup>, and like a glorious conquerour roscst againe the third day<sup>r</sup>, taking to thee againe thy sacred bodie, which for our sinnes had lien in the sepulchre, and quickening it according to the Scripture<sup>z</sup> the third daie, that thou mightest place the same at the right hand of the Father<sup>1</sup>.

2 Actes. 2, 34 For thou the verie Sonne of  
 colof. 3, 1 God, taking againe vnto thy  
 b Lu. 24, 36 selfe the substance of our flesh,  
 37, & c that is to saie, the soule and hu-  
 Iohn. 10, 19 mane bodie which thou tokest  
 20, & c of the glorious virgin<sup>b</sup>, art as-  
 24, cended vppe aboue al the hea-  
 25, & c uens,

*written by S. Augustine.*

uens<sup>c</sup>, and mounted aboue the orders of Angels, where thou sittest at the right hand of god the father<sup>d</sup>, and whereas the fountaine of life is<sup>e</sup>; the light which none can attaine vnto<sup>f</sup>; & the peace of God which passeth all vnderstandings.

There we doe worship thee, there we do beleeue thee to be verie God, and verie man; confessing God to be thy Father<sup>h</sup>: and from thence wee look that thou wilt come a iudge in the end of the world<sup>i</sup>, to iudge both the quick and the dead, and to render to al men good and bad, according to their deedes<sup>k</sup>, which they haue don in this life either rewarde or punishment, according as euery one is worthy, rest or torment.

For al men, euen as manie as haue receiued soules in their

1.4. humane

e Mar. 16, 19

Luke 24, 31

Act 1, 9, 10, 11

d Acts 2, 34

Colo. 3, 1

Heb. 1, 3, 13

e Psal. 36, 9

f 1 Tim. 6, 16

g Phil. 4, 7

h 1 Cor. 1, 3

i 2 Cor. 11, 31

j Ephes. 3, 14

k Acts. 10, 42

l 2 Tim. 4, 1, 8

m Rom. 14, 10

n 2 Cor. 5, 10



humane flesh which they had in  
this world, shal rise at that daie  
through the sound<sup>l</sup> of thy pow-  
er: that whole manne may re-  
ceiue either the glorie of hea-  
uen<sup>m</sup>, or the paine of hel<sup>n</sup>, ac-  
cording to their deserts.

1 co. 15, 52

1 Thes. 4, 16

m Ma. 25, 34

Iohn 5, 29

Rom. 14, 10

n Mat. 25, 41

Iohn 5, 29

2 Cor. 5, 10

o Ioh 11, 25

Thou art our resurrection, and  
the life it selfe<sup>o</sup>, whom we looke  
for, euen the lorde Iesus Christ,  
our sauior<sup>p</sup>, who shal chāge our  
vile body that it may be fashio-  
ned like vnto his glorious body.

p Phil. 3, 20

21,

I know thee the holy spīte  
bothe of the father and of the  
sonne, to be one God<sup>q</sup>, and a  
verie God<sup>r</sup>, proceeding alike  
from them both<sup>s</sup>, of one sub-  
stance<sup>t</sup>, and coeternall with the  
Father and the sonne, our com-  
forter<sup>u</sup>, and aduocate<sup>x</sup>:

q 1 Ioh. 5, 7

r Mat. 28, 19

2 Cor. 13, 13

Reuel. 1, 4

s Ioh. 15, 26

Galath. 4, 6

t 1 Cor. 2, 12

u Ioh. 14, 26

x Rom. 8, 26

y Matt. 3, 16

z 1 Cor. 1, 3

7

8, &amp;c

Which comest downe in the  
likenes of a doue<sup>y</sup> vpon y same  
God, & our Lord Iesus Christ<sup>z</sup>;  
and

*written by S. Augustine.*

and shewedst thy selfe vppon  
thine Apostles in fire toongs<sup>a</sup>.

<sup>a</sup> Acts 2, 1, 2  
3, & c

Which also euen from the be-  
ginning hast instructed vwith  
the gift of thy grace al the saints  
and chosen of God: & opened  
the mouthes of the Prophets<sup>b</sup>  
that they might declare abroad  
the wonderfull mysteries of the  
kingdome of God; who also  
together with the Father & the  
Sonne, of all the Saints of God,  
art vvorshipped and glorified.  
Among whome I the sonne of  
thine handmaid<sup>c</sup> do glorifie thy  
name, because thou hast inligh-  
tened me.

<sup>b</sup> 1 cor. 12, 10  
2 Tim. 3, 16  
1 Pet. 1, 20  
71

<sup>c</sup> Psal. 116, 16  
Wisd. 9, 5

For thou art the very light,  
the true light, the fire of God<sup>d</sup>,  
the master of the spirit<sup>e</sup>; vvhich  
by thine ointment teachest vs al  
truth<sup>f</sup>; the spirit of truth<sup>g</sup>, with-  
out vvhich it is impossible to  
please God.

<sup>d</sup> Actes 2, 3  
<sup>e</sup> 1 cor. 12, 7  
8, & c

<sup>f</sup> 1 Joh. 2, 27  
<sup>g</sup> Joh. 14, 16  
17

Joh. 15, 26

i. 5.

For

*Heauenlie meditations,*<sup>h</sup> Iam. 1, 17<sup>i</sup> Iohn 3, 16  
18<sup>1</sup> Iohn 4, 9<sup>k</sup> 2 cor. 1, 3<sup>E</sup> phes. 3, 14<sup>4</sup> Matt. 11, 25<sup>Mark.</sup> 13, 32<sup>m</sup> Ioh. 8, 43<sup>n</sup> 2 cor. 13, 13<sup>o</sup> 1 Ioh. 5, 7<sup>P</sup> Iohn 17, 3<sup>q</sup> Ier. 10, 10<sup>r</sup> Math. 3, 15<sup>17</sup><sup>s</sup> Deut 6, 5<sup>Mark.</sup> 13, 30<sup>t</sup> 1 Thes. 1, 9<sup>u</sup> Esai. 37, 16<sup>20</sup><sup>v</sup> Leu. 17, 44<sup>45</sup><sup>Reuel.</sup> 16, 5<sup>w</sup> 1 Tim. 1, 17<sup>x</sup> Iohn. 1, 18<sup>y</sup> Iohn. 4, 12<sup>z</sup> Malac. 3, 6<sup>b</sup> 1 Ti. 6, 16<sup>c</sup> Iob. 23, 8<sup>9, & c</sup>

For thou thy selfe art God of  
God, and light of light, vnspea-  
kable proceeding from the fa-  
ther of lights <sup>h</sup>, and from his  
Sonne <sup>i</sup> our Lord Iesu Christ <sup>j</sup>;  
with whome thou raignest, and  
art glorified most singularlie,  
being of one substance, coe-  
qual, and coeternall with them  
in the essence of one and the  
same Trinity,

I knowe thee Father <sup>l</sup>, Son <sup>m</sup>,  
and holie Ghost <sup>n</sup>, to be one <sup>o</sup>, a  
liuing <sup>p</sup>, and a very God <sup>q</sup>: three  
I confesse in persons <sup>r</sup>, yet but  
one in essence: whome I ac-  
knowledge, worship, and glo-  
rifie with mine whole hart <sup>s</sup>, be-  
ing the true God <sup>t</sup>, the onelie <sup>u</sup>  
God, holie <sup>x</sup>, immortal <sup>y</sup>, inuisi-  
ble <sup>z</sup>, vnchangeable <sup>a</sup>, whom no  
man can either attaine vnto <sup>b</sup>,  
or find out <sup>c</sup>:

This God I acknowledge to  
be

*written by S. Augustine.*

bee one light, one sonne, one  
 breade, one life, one happines,  
 one beginning, one ende, one  
 creator both of heauen & earth  
<sup>d</sup>, by vvhom al things do line <sup>c</sup>,  
 by vvhom al things subsist <sup>f</sup>, by  
 whom al things are gouerned <sup>g</sup>,  
 ruled <sup>h</sup>, and quickned both the  
 things in heauē, and the things  
 in earth, and thinges vnder the  
 earth <sup>i</sup>; beside whom there is no  
 God, neither in heauen nor in  
 earth <sup>k</sup>. Thus knowe I thee, ô  
 Lord God, vvho knowest me <sup>l</sup>,  
 thus know I thee. Through the  
 faith vvvhich y<sup>e</sup> hast inspired to  
 me, I knowe thee ô my light <sup>m</sup>,  
 the sight of mine eies, ô Lorde  
 my God <sup>n</sup>, the hope of all the  
 ends of the earth <sup>o</sup>; the ioie re-  
 ioicing mine youth, and the  
 good susteining mine age.

For in thee, ô Lorde, all my  
 bones reioice, saying, O Lord,  
 who

<sup>d</sup> Genes. 1

verse 1, &amp; c

<sup>c</sup> Acts. 17, 25

23

<sup>f</sup> Col. 1, 16, 17<sup>g</sup> 1 Tim. 4, 5, 8<sup>h</sup> Nche. 9, 6<sup>i</sup> 1 Tim. 6, 13<sup>k</sup> Esai. 45, 5

18, &amp; c

<sup>l</sup> 1 Sam. 16, 7

Psalm 7, 9

<sup>m</sup> Mich. 7, 8<sup>n</sup> Psal. 7, 1, 3<sup>o</sup> Psal. 65, 5

*Heauenlie meditations,*

P Exo. 15, 11

who is like to thee? Among the gods who is like to thee? Not that whome the hands of men haue made; but thou who hast made the hands of men.

9 Psal. 115, 4

The idols of the nations are siluer & gold<sup>9</sup>, euen the works of mens handes: so is not hee vvhich made man. Al the gods of the people are idols<sup>r</sup>: but the Lord made the heauens.

P Psal. 96, 5

Let those Gods which made not y<sup>e</sup> heauens, & the earth perish fro<sup>m</sup> the earth, & from vnder these heauens<sup>r</sup>: but let both heauen & earth praise him<sup>t</sup> which created both earth & heauen<sup>u</sup>, Amen. Chap. 33.

f Jere. 10, 11

P Psal. 148, 1

2, &amp; c

u Psal. 124, 8

Psal. 134, 3

*A confession of mans wretchednesse.*



P Exo. 15, 11

Ho is like vnto thee  
O Lord, among the  
gods<sup>a</sup>! who is like  
vnto thee, so glori-

O US

*written by S. Augustine.*

ous in holines, fearful in praifes,  
doing wonders!

Long was it ere I knew thee, <sup>b Ioh. 1, 4, 9</sup>  
ô true light<sup>b</sup>, long was it ere I <sup>Iohn. 8. 12</sup>  
knew thee.

There was a great and darke  
cloude before my vaine eies: so  
that I could not behold the sun  
of righteousness, nor the light of  
the truth.

I, a childe of darkenes<sup>c</sup>, was <sup>e 1 The. 5, 5</sup>  
wrapped in darkenes, I loued  
darknes, because I knew not the  
light. Blinde I was, and I loued  
blindnes: after darknes I folo-  
wed through darknes.

Who brought mee thence,  
where I a blind vvretch, sate in  
darknes, and in the shadowe of  
death<sup>d</sup>? Who tooke me by the <sup>d Luk. 1, 79</sup>  
hand, to leade mee out? What  
was he which inlightened me?  
I sought him not, yet sought he  
me out: I called him not, but he  
called

*Heauenlie meditations*<sup>e</sup> Psal. 7, 1, 3<sup>f</sup> Psal. 86, 15<sup>g</sup> 2, Cor. 1, 3<sup>h</sup> Reu. 16, 5

Reuel. 4, 8

called me. What vvas he? Euen thou it vvas, ô Lord my God<sup>e</sup>, pitiful and merciful<sup>f</sup>, euen thou father of mercies<sup>g</sup>, and God of all comfort. Euen thou it was, my Lord G O D most holie<sup>h</sup>, whom I confesse vvith all mine hart, praising thy name.

<sup>i</sup> Psal. 18, 13<sup>k</sup> Genes. 1, 3

I sought not thee, yet thou soughtest mee; I called not vpon thee, but thou calledst mee. For thou hast called mee by thine owne Name. With a mightie voice thou hast thundered<sup>i</sup> from aboue into the inward eare of mine hart, saying, Let there bee light<sup>k</sup>, and light was made: in somuch as y<sup>e</sup> great cloude vanished away, and the darke mist vvhich had couered mine eies melted, vvhereby I sawe thy light, and knewe thy voice, and said:

Of a truth, Lord, thou art my God<sup>l</sup>,

*written by S. Augustine.*

God<sup>l</sup> which brought me out of  
darknes<sup>m</sup>, & from the shadow  
of death, and hast called me in-  
to thy wonderful light, so that  
now I see, thanks to thee mine  
inlightener therefore.

1 Psal. 7, 1, 3

Matth 4, 10

m Luk. 1, 79

And I looked backe, and saw  
the darknes wherein I had byn,  
and the darke dungeon, where-  
in I had lien, wherat I trembled,  
was afraide, and vttered these  
words.

Wo, wo worth the darkenes  
wherein I laie; wo, wo to that  
blindnes in which I could not  
see the light of heauen; wo, I  
saie, wo to mine old ignorance,  
when I knew not thee, ô Lord.

I thanke thee, ô mine inligh-  
tencer<sup>n</sup>, ô my Sauior. ° I thanke  
thee for inlightening me, wher-  
by I know thee,

° Iohn 1, 9

° Luk 1, 31

62

Luk. 2, 11, 31

Late it was ere I knew thee, ô  
ancient tructh<sup>p</sup>, late it was ere

° Ioh 14, 6

I



I knewe thee, ô eternall truth.  
Thou wert in the light, and I  
was in darkenes: I knewe thee  
not, because I could not be in-  
lightened, but by thee<sup>a</sup>; and  
without thee there is no light.

<sup>a</sup> Iohn 1, 9

## Chap. 34.

*A consideration of Gods  
Maiestie.*

<sup>a</sup> Leu. 11, 44

45

Pfalm. 99, 9

Reuela. 4, 8

Reuela. 16, 5

<sup>b</sup> Deu. 10, 17

<sup>c</sup> Ecc. 43, 9

30

<sup>d</sup> Ecc. 43, 30

31

<sup>e</sup> Reue. 5, 11

12, 13



God most holie<sup>a</sup>,  
of inestimable ma-  
iestie, God of gods<sup>b</sup>,  
& Lord of lords,  
who art most wonderful<sup>c</sup>, and  
canst neither bee conceiued in  
thought, nor expressed by word<sup>d</sup>;  
of whome all the Angels in  
heauen do stand in feare; whom  
all the dominations and thrones  
do adore<sup>e</sup>, & at whose presēce  
all powers doe shake; vvhose  
might and vvifdom is infinite;  
which vpon nothing hast laide  
the

*written by S. Augustine.*

the foundation of the earth<sup>f</sup>, & gathered the waters of the Sea together g in the ayre as in a bottle.

<sup>f</sup> Zech. 12, 1  
Hebr. 1, 2, 10  
<sup>g</sup> Psal. 33, 7  
Psa. 78, 13  
<sup>h</sup> 2 cor. 6, 18  
Reuela 4, 8  
Reuela 7, 17  
Reuela. 15, 3  
<sup>i</sup> Leui. 11, 44  
45  
Reuelar. 4, 8  
<sup>k</sup> 1 sam. 2, 2  
8

O Lord most mightie<sup>h</sup>, most holie<sup>i</sup>, most puissant<sup>k</sup>, God of all flesh<sup>l</sup>, at whose presence heauen and earth doe flie<sup>m</sup>, and at whose beck al the elements do obeie; let al thy creatures worship and praise thee<sup>n</sup>.

Psa. 24, 8  
Prou. 18, 10  
1 Ier 32, 27  
<sup>m</sup> Ps. 104, 7, 8  
<sup>n</sup> Psa 148, 1  
3, & c  
<sup>o</sup> Ps. 116, 16  
Wisdo. 9, 5

And I the son of thine handmaide<sup>o</sup>, thorough thy faith doe bow the neck of mine heart vnder the feete of thy maiestie, yeelding thee moste humble thanks for vouchsafing of thy mercie to inlighten mee, ô true light<sup>p</sup>, ô holie light, ô wonderfull light, which inlightenest not onelie euerie man that cometh into this worlde<sup>q</sup>, but also the cies of the Angels in heauen.

<sup>p</sup> Iohn 1, 4  
<sup>q</sup> Ioh. 1, 5, 7  
<sup>r</sup> Iohn 1, 9

Lo, I see now, thanks to thee;

Lo,

*Heauenlie meditations,*

Lo, I see the light of heauen; the  
lightsome beames of thy coun-  
tenance do now shine vpon the  
eies of my mind, and comfort al  
my bones.

Oh that it were fullie made  
perfect within me! O Father of  
light<sup>r</sup>, increase it; increase I  
pray thee, that light which shi-  
neth vpon me; enlarge it, yea do  
thou enlarge the same, I beseech  
thee.

What is this I feele? what fire  
is this which vvarmeth mine  
heart? vwhat light is it which  
spreadeth out suche glorious  
beames vpon my mind?

O fire which alwaie burnest,  
and art neuer quenched, set me  
on fire! O lighte which alwaie  
shinest, and art neuer dimmed,  
inlighten me. Would to God I  
were inflamed by thee!

O sacred fire, howe sweetlie  
dost

*written by S. Augustine.*

dost thou burne ! how secretlie  
dost thou shine ! howe desirous  
be they still to burn, whom thou  
inflamest !

Wo to them whom thou dost  
not inflame ! And wo to them,  
whom thou dost not inlighten  
(O true lighte, lightening the  
whole worlde with thy light !)

<sup>c</sup> Iohn 1, 9

Wo to the blind eies that be-  
hold not thee, the sunne which  
giuest light both to heauen and  
earth : wo to the dazeling eies,  
which cannot see thee ; wo to  
the eies which turne aside and  
will not see the veritie ; and wo  
to those eies which wil not turn  
aside from regarding vanitie<sup>c</sup>.

For the eies that are vsed to the  
darknes, cannot looke directlie  
vppon the beames of the most  
glorious truth<sup>c</sup> ; nether can they  
iudge of the light, whose dwel-  
ling is in darknes. For they see  
nothing

<sup>c</sup> Psa. 119, 37<sup>c</sup> Iohn 3, 19

*Heavenlie meditations,*

nothing but darknes, they loue  
and allow of darkenes, and go-  
ing from darknes to darkenes,  
they know not where they fall.

Miserable are they which forgo  
they wot not what : but more  
miserable are they which know  
what they loose; which fall with  
open eies, & go downe quick<sup>x</sup>  
into the pit of hell.

O most happie light, whom  
none see but they which haue  
pure eies; blessed are the pure of  
hart<sup>y</sup>; for they shall see God.

<sup>y</sup> Math. 5, 8

<sup>Pfal.</sup> 24, 43

<sup>z</sup> <sup>Pfal</sup> 51, 7

O purging vertue, purge me<sup>z</sup>;  
heale the sight of mine eies, that  
with a sounde sight I may be-  
hold thee, whom none but such  
as haue pure eies can behold.

<sup>z</sup> <sup>1</sup> <sup>Ti.</sup> 6, 16

I beseech thee, O light vn-  
prochable<sup>a</sup> take awaie by thy  
glorious beames y<sup>e</sup> scales which  
a long time haue dimmed the  
sight of mine eies, that stedfastly

*written by S. Augustine.*

I may behold thee, & see light  
in thy light<sup>b</sup>.

<sup>b</sup> Psal. 36, 9<sup>c</sup> Mich. 7, 8

Thanks to thee, O my light<sup>c</sup>,  
lo I see now. O Lord, I beseech  
thee, enlarge thou my sight: o-  
pen mine eies<sup>d</sup>, that I may see  
the wonders of thy lawe; whoe  
art terrible out of thy holie pla-  
ces<sup>e</sup>.

<sup>d</sup> Psal. 119, 18<sup>e</sup> Psal. 68, 35

Lo, thanke to thee my light,  
I see nowe, yet through a glasse  
darkelie<sup>f</sup>. But when shall I see  
thee face to face<sup>g</sup>? Whē comes  
that day of gladnesse and ioie<sup>h</sup>,  
wherein I shall enter into the  
place of thy wonderfull taber-  
nacle<sup>i</sup>, euen to the glorie of  
God, that I may see thee face  
to face<sup>k</sup>, and be satisfied in de-  
fire<sup>l</sup>.

<sup>f</sup> 1 Cor. 13, 12<sup>g</sup> Reu. 22, 4<sup>h</sup> 1 Cor. 13, 13<sup>i</sup> Sal. song. 3

verse 11

<sup>j</sup> Psal. 42, 4<sup>k</sup> Reu. 22, 4<sup>l</sup> Psal. 42, 3

Chap.

Chap. 35

*The longing, and thirst of  
the soule after God.*



<sup>a</sup> Psal 43, 1

As the Hart brayeth  
for the riuers of wa-  
ter<sup>a</sup>; so panteth my  
soule after thee, O  
God.

<sup>b</sup> Psal 36, 9

<sup>c</sup> Psal 43, 2

<sup>d</sup> Psal 36, 9

John 4, 10

33, 14

My soule thirsteth after thee,  
God, the well of life<sup>b</sup>; when  
shal I come and appear before  
thy presence<sup>c</sup>!

O fountaine of life<sup>d</sup>, O vaine  
of liuing waters; when shall I  
come vnto that water of thy  
sweetnes out of a desert, wilde,  
and watrie land; that I may see  
thy power and thy glorie, and  
quenche my thirst through the  
waters of thy mercie?

<sup>e</sup> Psal 36, 9

I thirst Lord thou art the wel  
of life<sup>e</sup>, O fill me! I thirst Lord,  
I thirste euen for thee the liuing  
God.

*written by S. Augustine.*

God<sup>f</sup>. Oh when shall I come, <sup>f</sup>Psal. 42, 2,  
& appeere before thy presence!

Thinkest thou that I shall see  
that day, I say that day of glad-  
nes and ioye<sup>s</sup>, that day which  
the Lord hath made<sup>h</sup>, for vs to <sup>g</sup>Sal. song. 3  
reioice and be glad therein. <sup>verse</sup> 11  
<sup>h</sup>Ps. 118, 24

O that is a glorious and good-  
lie day lasting euer, neuer at an  
ende<sup>i</sup>, wherein I shall heare the <sup>i</sup>Reu. 21, 25  
voice of ioye<sup>k</sup>, and thankesgi- <sup>Reuel. 22, 5</sup>  
uing; when I shal heare it said, <sup>Reuel. 19, 1</sup>  
Enter into thy maisters ioye<sup>l</sup>; <sup>1</sup>Mat. 25, 21  
Enter into that euerlasting ioye. <sup>23</sup>

<sup>m</sup>into the house of the lord thy <sup>m</sup>Esai. 51, 11  
God, where as great things be<sup>n</sup> <sup>n</sup>Iob. 5, 9

and vnsearchable, and marue-  
lous things vvithout number;

Enter into the ioy without sor-  
rowe<sup>o</sup> conteining euerlasting

ioye, whereas euerie good thing <sup>o</sup>Reu. 7, 15  
<sup>16, 17</sup>

is<sup>p</sup>, and no euill at al; whereas <sup>Reuel. 21, 4</sup>

euery thing which thou woul- <sup>p</sup>1 Cor. 2, 9

dest haue is, and nothing which

thou



*Heauenlie meditations,*

thou wouldest not haue.

<sup>9</sup> Reu. 21, 4

There shalbe the liuing life,  
the sweet life, the louelie life, the  
life alwaie to be thought vpon.  
There shalbe neither enimie to  
assault, nor inticement to carie  
awaie; but soueraigne and sure  
securitie, and secure quietnes,  
and quiet ioyfulnessse, and ioyful  
blessednes, and blessed euerla-  
singnessse, and euerlasting hap-  
pines, and the happie Trinitie,  
and vnitie of Trinitie, and dei-  
tie of vnitie, and blessed sight of  
deitie<sup>r</sup>, which is y<sup>e</sup> masters ioy<sup>e</sup>.

<sup>1</sup> 1 cor. 13. 1

Reuel. 22, 4

<sup>5</sup> Matt 25, 1

22,

<sup>1</sup> Reuel. 22, 4

O ioy aboue ioy! O ioy sur-  
passing all ioye, beside which  
there is no ioy, when shall I en-  
ter into thee, that I may see my  
God<sup>e</sup> who dwelleth in thee! I  
wil go thither, and behold this  
maruelous vision.

But what keepes me backe?  
Alas, that my freedom must yet  
longer

*written by S. Augustine.*

longer be kept fro me. O nipping sorow, how long shal it be said to me, Where is thy God<sup>u</sup>? how long shal it be said to me, Waite, and waite againe? And now, Lord, what waite I for<sup>x</sup>? do not we, O Lord my God<sup>y</sup>, waite for the Sauior<sup>z</sup>, euen our Lorde Iesus Christ, whoe shall change our vile bodie, that it may be fashioned like vnto his glorious bodie?

<sup>u</sup> Psal. 42, 3,  
10

<sup>x</sup> Psal. 39, 7,  
<sup>y</sup> Psal. 7, 1, 3  
<sup>z</sup> Phil. 3, 20  
21

We looke when the Lord wil retorne from the bridehouse, to bring vs vnto his marriage<sup>a</sup>.

<sup>a</sup> Mar. 22, 2  
3, 4 & c

Come Lorde Iesus<sup>b</sup>, come quicklie. Come Lorde Iesu Christ, com & visit vs in peace; come and deliuer vs out of prison<sup>c</sup>, that with perfect hearts we may reioice in thy presence<sup>d</sup>; O come Iesus our Sauior<sup>e</sup>; thou whom all nations do so long for, shewe thy face, and we shal be

<sup>b</sup> Reuc. 19, 7, 9  
<sup>c</sup> Reu. 22, 17  
20

<sup>e</sup> Esai. 41, 7  
<sup>d</sup> Psal. 42, 2

<sup>e</sup> Phil. 3, 20  
<sup>f</sup> Tim. 4, 10

K. I.

safe.

*f* Ioh 1, 4, 9 safe. O my light<sup>f</sup>, and my redee-  
*g* Iob. 19, 15 mer & come bring my soule out  
*E* say 43, 14 of prison<sup>h</sup>, that I may praise  
*h* say 42, 7 thine holie name.

How long shall I wretch bee  
 tossed in the fluds of my mor-  
 talnes, crying vnto thee, O Lord,  
 and yet can not be heard!

O Lord, hearken how I crie  
 vnto thee out of this great sea;  
 and bring me vnto the haueu of  
 euerlasting happines.

Blessed are they, who hauing  
 passed out of the peril of this sea,  
 haue found grace to arriue be-  
 fore thee the safest harbor. Yea,  
 blessed are they indeede, vwho  
 haue escaped from sea to shore;  
 from exile to their countie;  
 from prison to the pallace, en-  
 ioying their wished rest<sup>k</sup>.

Blessed are they, who beeing  
 crowned with the garlande of  
 endlesse glorie<sup>l</sup>, which in this  
 world

*1* Heb 11, 13  
*14, & c*

*k* Reue. 7, 15  
*16, 17*

*Reuel. 21, 4*

*1* Reue. 2, 10  
*Reuelat. 4, 4*

*written by S. Augustine.*

world they sought for by manie  
tribulations<sup>m</sup>, do now ioie and  
reioice euerlastingly<sup>n</sup>.

<sup>m</sup> A.C. 14, 23

<sup>n</sup> Reue. 21, 4

O happie indeed, yea three  
& foure times happie are they  
which quite deliuered from all  
miseries<sup>o</sup>, do possesse the king-  
dome of honour P, and are sure  
of the vncorruptible crowne of  
glorie<sup>q</sup>.

<sup>o</sup> Reu. 14, 13

<sup>p</sup> Mat. 25, 34

<sup>q</sup> 1 Pet. 5, 4

<sup>r</sup> 1 Pet. 1, 4

O euerlasting kingdome, O  
kingdome worlds without end,  
wheras light is, which alway la-  
steth<sup>s</sup>, and the peace of GOD  
that passeth al vnderstanding<sup>t</sup>,  
in which the soules of the saints  
do rest<sup>u</sup>, and wheras euerlasting  
ioyes shal be vpon their heades,  
where they shall obtaine ioie  
and gladnesse, and sorrow and  
mourning shal flie awaie<sup>x</sup>.

<sup>s</sup> Reu. 21, 23

24, 25

<sup>t</sup> Philip. 4, 7

<sup>u</sup> Reu. 14, 13

Q what a glorious kingdome is it,  
where al thy saintes doe raigne  
with thee<sup>y</sup>, O lord, clothed with

<sup>x</sup> Esa. 35, 10

<sup>y</sup> 2 Tim. 2, 11

k. 2, light

*Heauenlie meditations,*

<sup>a</sup> Psa. 104, 2 light as with a garment <sup>2</sup>, ha-  
uing the crowne of pretious  
stones vpon their heads!

<sup>a</sup> 1 Timo. 1, 1 O kingdome of euerlasting  
blisse, where thou god the hope  
of the godlie <sup>a</sup>, and the diadem

<sup>b</sup> 1 cor. 13, 12 of glory, art scene of thy saintes  
face to face <sup>b</sup>, reioicing them on

<sup>c</sup> Philip. 4, 7 all sides with thy peace, which  
passeth al vnderstanding <sup>c</sup>!

<sup>d</sup> Esa. 35, 10 There comfort endles <sup>d</sup>, mirth

<sup>e</sup> Reuel. 7, 13 without mourning; health with

<sup>f</sup> Reuel. 21, 4 out sickness; waie without wea-

risomnesse; light without dark-

nes; life without death; and all

goodnes without any euil is.

There youth neuer cometh

to age, life dieth not; beautie

palleth not, loue cooleth not,

health decaieth not, ioy with-

reth not.

<sup>g</sup> Reu. 7, 13 There neither paine is felt <sup>g</sup>;

<sup>h</sup> 16, 17 neither groning heard; neither

fadnes scene; there alwaie they

enior

*written by S. Augustine.*

enjoy pleasure; and euill there  
is neuer feared. Because happi-  
nes is there enjoyed, which is to  
see the face<sup>f</sup> of the Lord of hostes  
for euermore.

<sup>f</sup> Reu. 22, 4  
<sup>g</sup> Psal 48, 8,  
Psalms. 59, 5  
Psalms. 69, 6

Wherefore happie are they  
whom God hath fetched out of  
this wretched life, vnto so great  
ioyes. But vnhappy are we  
which saile through the vvaues  
of this sea, and by these dange-  
rous gulfes. Vnhappy, I saie are  
wee whose life is in banish-  
ment<sup>h</sup>, and whose waie is peri-  
lous<sup>i</sup>; we continue as yet in the  
freames of water sighing after  
thee the hauen of the sea.

<sup>h</sup> Heb. 11, 34  
15  
<sup>i</sup> Iob. 7. 1  
2 & c

O our countrie<sup>k</sup>, O our quiet<sup>l</sup>  
countrie, we ken thee a far off,  
wee salute thee out of this sea,  
wee sigh after thee<sup>m</sup> out of this  
vale, and with teares we tugge  
hard to come vnto thee, O  
Christ, God of God<sup>n</sup>, the hope

<sup>k</sup> Heb. 11. 14  
15  
<sup>l</sup> Reu. 21, 4  
<sup>m</sup> Psal 42, 1, 2  
<sup>n</sup> Iohn 1, 1, 2  
Iohn. 13, 3  
Iohn 16, 27  
30

o 1 Tim. 1, 1

of mankind<sup>o</sup>, our strength and  
refuge, whose brightnes doeth  
inlighten our eies a farre off, as  
the beame of the sea starre doth  
in the darke cloudes of the ra-  
ging sea; that wee may bee di-  
rected vnto thee the hauen of  
rest!

O Lord, with thy right hand  
gouerne thou our ship by the  
sterne of thy crosse, that we pe-  
rishe not in the waues, and that  
the tempest of water drowne  
vs not, nor the deepe swallowe  
vs vp: but with the hook of thy  
crosse draw vs backe vnto thee  
our onelie comfort, whom wee  
behold a far off, as the morning  
star, almost with weeping eies  
looking for vs vpon the shore of  
the celestiaall countrie.

p Esa. 35, 10  
Galat, 3, 13  
Titus 2, 14  
Reuelat, 5, 9  
q Heb. 11, 14  
r Chr. 29, 23  
s Cor, 5, 6, 9

Behold, we whom thou hast  
redeemed<sup>p</sup>, we / say thy bani-  
shed as yet<sup>q</sup>, whom thou haste  
redde-

*written by S. Augustine.*

redeemed with thy precious  
bloud<sup>r</sup> crie vnto thee; Heare vs,  
O God of our saluation, the  
hope of al the ends of the earth,  
and of them that are farre off in  
the sea<sup>r</sup>.

<sup>r</sup>1 Pet. 1, 18  
19

We abide in the troublesome  
sea, and thou standing vpon the  
shore behouldest all our daun-  
gers: O saue vs, we praie thee,  
for thy name sake<sup>r</sup>.

<sup>r</sup>Psal. 65, 5

Glue vs grace, ô Lord, among  
these dangers to hold & keepe  
such a course, that ech peril es-  
caped, we may come safe vnto  
the hauen both with ship and  
merchandise, Amen.

<sup>r</sup>Psal. 44, 36  
Psal. 79, 9

k. 4

Chap.





## Chap. 36.

*Againe touching the glorie  
of our celestiall country.*

Wherefore when we shall come to thee the wel of wisdom, vnto thee the lasting light, vnto thee the light which cannot be extinguished, so that wee may see thee, not through a glasse darkelie<sup>a</sup>, but face to face, then shall our desire be satisfied. For there shall be nothing without vs to bee wished for, but thou, O Lord the soueraigne goodnes<sup>b</sup>; who wilt be the reward of the blessed, the diademe of their glorie, and the euerlasting ioye vpon their heades<sup>c</sup>, bringing peace vnto them both inwardlie and outwardlie in thy peace which passeth all vnderstanding<sup>d</sup>. There we

<sup>a</sup> 1 cor. 13, 12<sup>b</sup> 1 am. 1, 17<sup>c</sup> Esa. 35, 10<sup>d</sup> Philip. 4, 7

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we shall see thee<sup>e</sup>, loue thee, <sup>Reu. 22, 4</sup>  
and praise thee.

In thy light we shal see light. <sup>1 Psal. 36, 9</sup>

For with thee is the wel of life<sup>f</sup>,  
and in thy light wee shall see  
light.

And what maner of light? A  
light vnmeasurable, a light  
vwithout bodie, incorruptible,  
incomprehensible, a light vvhich  
faileth not<sup>g</sup>, a light vnquench-  
able, vnapprochable<sup>h</sup>, vncreate, <sup>8 Esa. 33, 10</sup>  
a true light, an heauenlie light; <sup>Reu 7, 35, 16</sup>  
vvhich lightneth the eies of an- <sup>17</sup>  
gels, which conforteth y<sup>e</sup> strength <sup>1 Ti. 6, 16</sup>  
of the righteous, vvhich is the  
light of lights, and the foun-  
taine of life<sup>k</sup>, vvhich is none o-  
ther thing, but euen thou, O  
Lord my God<sup>l</sup>. <sup>1 Sam. 1, 17</sup>  
<sup>1 Psal. 36, 9</sup>  
<sup>1 Psal. 71, 3</sup>

For thou art the light in which <sup>1 Psal. 36, 9</sup>  
light we shal see light<sup>m</sup>, that is  
thy life in thy selfe in y<sup>e</sup> bright-  
nes of thy countenance, when

k. 5. we

*Heavenly meditations.*

we shal see thee face to face<sup>n</sup>.

<sup>a</sup> 1 cor. 13, 12

Reuel. 22, 4

<sup>c</sup> 1 co. 13, 12

What is it to see thee face to face, but euen, as the Apostle saith<sup>o</sup>, To knowe euen as I am knowen: to knowe thy truth and thy glory?

<sup>p</sup> Mat. 16, 16

<sup>a</sup> Actes 14, 15

<sup>r</sup> Rom. 9, 26

<sup>q</sup> Mat. 25, 21

23

<sup>r</sup> Iame. 1, 12

<sup>r</sup> Rom. 8, 18

<sup>r</sup> Colof. 3, 4

<sup>r</sup> Esa. 35, 10

<sup>u</sup> Reu. 2, 10

<sup>x</sup> 1 cor. 9, 24

25

<sup>y</sup> Hebr. 3, 18

<sup>z</sup> Reu. 14, 13

<sup>a</sup> Reu. 7, 15

16, 17

<sup>b</sup> Luk. 23, 43

Reuela. 2, 7

<sup>c</sup> Gala. 4, 26

Reuel. 3, 12

Reu. 21, 2, 10

<sup>d</sup> Galat. 6, 8

Reuelat. 2, 7

<sup>e</sup> Esa. 35, 10

Reuel. 21, 4

29

To know thy face is to know the power of the father; the wisdom of the Sonne; the mercie of the holy Ghost; and the single and simple essence of the glorious Trinity.

For to see the face of the liuing God<sup>p</sup>, is the cheefest happiness, the ioye of Angels, and of al Saints<sup>q</sup>, the reward of eternall life<sup>r</sup>, the glorie of the spirits, euerlasting ioy<sup>t</sup>, y<sup>c</sup> crowne of glory<sup>u</sup>, the garland of felicitie<sup>x</sup>, rich tranquillity<sup>y</sup>, the good lie peace<sup>z</sup>, inward & outward delectation<sup>a</sup>, the paradise of God<sup>b</sup>, celestial Ierusalem<sup>c</sup>, the blessed life<sup>d</sup>, perfect happiness<sup>e</sup>, the

*written by S. Augustine.*

the ioy of perpetuities; y<sup>e</sup> peace  
of God, which passeth al vnder-  
standing<sup>f</sup>.

This is ful happines indeede,  
and all the glorie of man, euen  
to see the face of his God<sup>g</sup>; to  
see him that made heauen and  
earth<sup>h</sup>; to see him that hath  
made man<sup>i</sup>, that hath saued  
man<sup>k</sup>, that hath glorified man<sup>l</sup>.

Man shall see God in know-  
ing him; like him in louing  
him; and praise him in posses-  
sing him. For he shal be y<sup>e</sup> heri-  
tage of his people<sup>m</sup>; of his ho-  
lie people, of the people whom  
he hath redeemed<sup>n</sup>. He shal be  
the possession of their felicitie,  
he shal bee the reward, and re-  
compence of their hope. I will  
bee, saith hee<sup>o</sup>, thine exceeding  
great reward. For great thinges  
besee me a great person.

In good sooth, O Lorde my  
God

f Philip. 4, 7

g 1 Co. 13, 12  
Reuel. 22, 4h Genes. 1, 1  
Actes 4, 24  
Hebr. 1, 2, 10  
i Gene. 1, 26  
27Psa. 100, 3  
k Phil. 3, 20  
l Tim. 4, 10  
1 Rom. 8, 30m Psa. 118, 9  
Psal. 33, 12  
Esaie. 19, 35  
n Gala. 3, 13  
1 Peter. 1, 18  
Reuela. 5, 9

o Gen. 15, 1

*Heavenly meditations*

<sup>p</sup> Psal. 7, 1, 3 God<sup>p</sup>, thou art much greater  
<sup>9</sup> Exo. 18, 11 than al Gods<sup>1</sup>; and thy reward  
<sup>r</sup> Gen. 15, 1 is exceeding great<sup>r</sup>.

Neither art thou great, and  
thy rewarde little: but as thou  
art great, so is thy raward great.  
For thou art not one thing, and  
thy reward another.

But thou thy selfe art excee-  
ding great; thou thy selfe art an  
exceeding great reward<sup>r</sup>. Thou  
<sup>r</sup> Gen. 25, 1 thy selfe art both the crowne,  
and the crowner; the promise,  
and the promiser; the gift, and  
<sup>r</sup> Rev. 2, 7, 9 the giuer; the rewarder<sup>r</sup>, and  
the reward of euerlasting blisse.

Thou art then the crowner, &  
the crowne, O my God, and the  
diademe of mine honor adorn-  
ed vvith glorie, the brightnes  
comforting, the light renewing,  
the glorie adorning, my great  
hope, the desire, and thing desi-  
<sup>u</sup> Psal. 42, 1, 2 red<sup>u</sup> from the hart of al Saints.

Thy

*written by S. Augustine.*

Thy sight therefore is all the recompence, al the rewarde, al the ioy vvhich we looke for.

For this is eternall life, this, I saie, is thy vvisedome: This is eternal life<sup>x</sup>, that we know thee to be the onelie true God, and vvhome thou haste sent Iesus Christ.

So that whē we shal see thee y the onelie true God<sup>z</sup>, living<sup>a</sup>, almighty<sup>b</sup>, simple<sup>c</sup>, inuisible<sup>d</sup>, who can neither be cōteined<sup>e</sup>, nor comprehended<sup>f</sup>; and thine onely begotten Sonne<sup>g</sup>, of one substance vvith thee<sup>h</sup>, and coeternal<sup>i</sup>, euen Iesus Christ our Lord<sup>k</sup>, whom thou didest send into the world<sup>l</sup>, for our saluation in the power of the holy spirit; three in persons<sup>m</sup>, and but one in substance: an holie<sup>n</sup>, and

God

<sup>x</sup> Iohn 17, 3  
<sup>y</sup> 1 Cor. 13, 12  
<sup>z</sup> Reue. 22, 4  
<sup>a</sup> Deut. 6, 4  
<sup>b</sup> Malac 2, 10  
<sup>c</sup> Mat. 16, 16  
<sup>d</sup> Actes 14, 15  
<sup>e</sup> Rom. 9, 26  
<sup>f</sup> Gen. 35, 11  
<sup>g</sup> Reuelat. 4, 8  
<sup>h</sup> Psal. 86, 10  
<sup>i</sup> Psal. 37, 16, 20  
<sup>j</sup> Colo. 1, 15  
<sup>k</sup> 1 Timo. 1, 17  
<sup>l</sup> Ioh. 23, 8, 9  
<sup>m</sup> Iere. 32, 18  
<sup>n</sup> 19,  
<sup>o</sup> Ioh. 3, 16,  
<sup>p</sup> 19  
<sup>q</sup> Ioh. 4, 8, 9  
<sup>r</sup> Heb. 1, 2, 3  
<sup>s</sup> Hebr. 13, 8  
<sup>t</sup> Ro. 1, 1, 3, 7  
<sup>u</sup> 1 cor. 16, 22  
<sup>v</sup> 23, 24  
<sup>w</sup> 10, 11.  
<sup>x</sup> Reuel. 16, 5

*Heavenly meditations,*

° Eſa. 37, 16 God alone <sup>o</sup>, beſide vvhome  
<sup>20</sup>  
 P Deu. 3 3, 26 there is no God <sup>P</sup>, then we ſhall  
 q Galat. 6, 4 haue what now we ſeeke, name  
 Reuela. 2, 7 he eternall life <sup>q</sup>, euerlaſting  
 r Reue. 1, 4 glorie <sup>r</sup>, vvhich thou haſt prepa-  
 23, & c red for them vvhich loue thee <sup>r</sup>;  
 s 1 Cor. 2, 9 and laid vp for them that feare  
 thee <sup>r</sup>; and vvilt giue to them  
 t Pſa. 31, 19 which ſeeke thee <sup>u</sup>, I ſay, vvhich  
 n Pſal. 24, 6 continually do ſeeke thy face.

And thou, o Lord my God,  
 which didſt take me out of my  
 mothers bowels <sup>x</sup>, vvhich re-  
 comended me into thine hand,  
 ſuffer me not anie more, I be-  
 ſeech thee, to bee diſtracted ſo  
 on euerie ſide; but bring mee  
 from outward things vnto my  
 ſelfe; and fro my ſelfe vnto thee  
 that mine heart may alwaie  
 ſaie vnto thee, My face hath  
 ſought thee out, Lorde I will  
 ſeeke thy face <sup>y</sup>, the face of the  
 Lord of hoſts <sup>z</sup>, vvherein all the  
 euer-

s Pſal. 71, 6,

y Pſal. 27, 8

z Pſal. 59, 5

*written by S. Augustine.*

eueralting glorie of the saintes  
consisteth.

The sight whereof is eternall  
life, and the eueralting glorie  
of the saintes.

Wherefore let mine heart re-  
ioyce, that it may feare thy  
Name. Let the heart of such as  
seeke the Lorde<sup>a</sup>, reioice: but  
much more the heart of such as  
find him. <sup>a Psal. 24, 6</sup>

For if there be ioie in seeking,  
howe great shal bee the ioie in  
finding! Wherefore I will al-  
waie earnestly seeke thy face,  
yea vncessantly will I seeke the  
same, if happilie the gate and  
doore of righteousness may bee  
opened vnto me<sup>b</sup>, that I may  
enter into my maisters ioy<sup>c</sup>.

<sup>b</sup> Ps. 118, 19

<sup>c</sup> Mat. 25, 21

23

<sup>d</sup> Ps. 118, 20

This is the gate of the Lord<sup>d</sup>:  
the righteous shal enter  
through the  
same.

Chap.



## Chap. 37.

*A praier vnto the holy  
Trinitie.*<sup>a</sup> Matt. 3, 16

17

Mar. 1, 10, 11

Lu. 3, 21, 22

<sup>b</sup> Deut. 6, 4<sup>2</sup> Kin. 19, 15

19

<sup>c</sup> Iere. 10, 10<sup>2</sup> Chro. 15, 33<sup>d</sup> Mat. 11, 25

Mark. 13, 32

<sup>e</sup> Iohn. 3, 16

18

<sup>1</sup> Iohn. 4, 9<sup>f</sup> 2 Co. 13, 13<sup>8</sup> Esa. 57, 15<sup>h</sup> 1 Ti. 6, 16<sup>i</sup> Iere. 51, 15<sup>k</sup> Esay 6, 3

Reuelat. 4, 8

<sup>l</sup> Deut. 7, 21

Dan. 9, 4

<sup>m</sup> Exo. 20, 5

Psalm. 24, 8

<sup>n</sup> Psa. 116, 5

Esay 45, 21

<sup>o</sup> Exo. 34, 6

Psalm. 86, 5

<sup>p</sup> Psal. 8, 1, 9<sup>q</sup> Exo. 15, 11<sup>1</sup> Chr. 16, 25<sup>1</sup> Deut. 6, 4

**B**LESSED Trinitie, three <sup>a</sup>, coequal and coeternal persons, one <sup>b</sup> verie <sup>c</sup> God, Father <sup>d</sup>, Sonne <sup>e</sup>, and the holie Ghost <sup>f</sup>, which alone inhabitest the eternitie <sup>g</sup>, and the light that no man can attaine vnto <sup>h</sup>; who hast made the earth by thy power <sup>i</sup>, and rulest the world by thy wisdom;

Holie, holie, holie <sup>k</sup>, Lorde God of hostes, dreadfull <sup>l</sup> and mightie <sup>m</sup>, and righteous <sup>n</sup>, and mercifull <sup>o</sup>, and wonderfull <sup>p</sup>, who art to be praised <sup>q</sup>, and to be loued <sup>r</sup>:

One God <sup>r</sup>, three persons <sup>s</sup>,  
Psalm. 96, 4. Psa. 145, 3. Deuter. 6, 5  
2 Kin. 19, 15, 19. Luk. 3, 21, 22.

one

*written by S. Augustine.*

one essence, power, wisdom, goodnesse, and one vndeuided Trinitie: Open to me, which cal vnto thee, the gate of righteousness, and when I am come in, I wil praise the Lord.

<sup>a</sup> Psal. 118, 19

To most honorable householder, I a poore begger knocke at thy doore; command the doore to bee opened to mee which knock, who hast said\*, Knocke and it shal be opened.

<sup>a</sup> Math. 7, 7

For doubtles the groines of my pained bowels, & the cry of the teares of mine eyes knock at thy gate, O most merciful Father.

O Lord, my whole desire is before thee<sup>y</sup>, and my sighing is not hid from thee.

<sup>y</sup> Psal. 38, 9

O Lorde, hide thy face no longer from me<sup>z</sup>, neither cast thy seruant away in displeasure.

<sup>z</sup> Psal. 27, 9

Most mercifull Father, heare the complaint of thy sonne, and reach

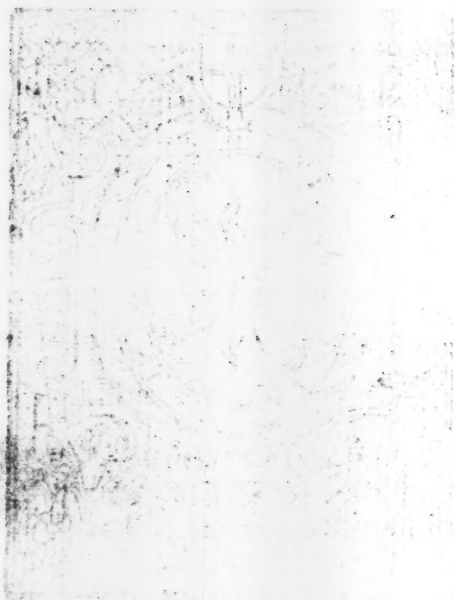


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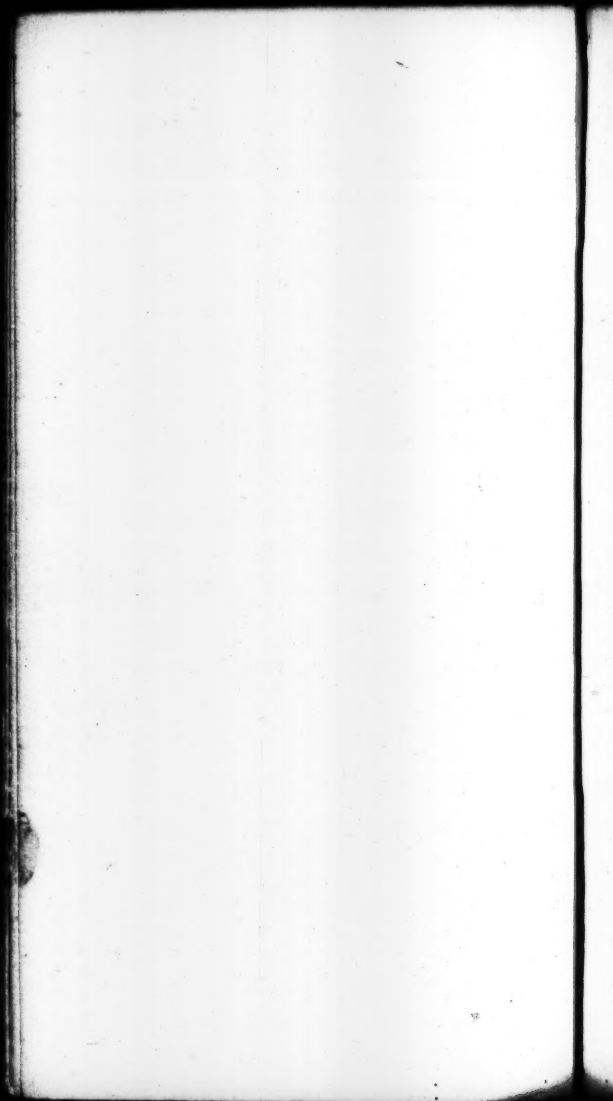
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Cum priuilegio.



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A right Christian Treatise,  
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Praiers:

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THOMAS ROGERS,

Whereunto is annexed Saint  
AVGVSTINES  
Psalter.

Trauslated and quoted by  
*the same T.R.*

*1 Thel. 5, 17*  
*Pray Continually.*

Imprinted at London by Peter  
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of the Star.

*Cum Privilegio.*

1597.



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# To the Christian Reader, S.



**I**N this place both to satisfie thee, beloued, and that thou also the better mayest, if it please thee, answere mine aduersaries, I thinke it my part to shew the reasons of my translating, correcting, and adorning this booke. For some perhaps, to translate that which is once done already, wil think it vanity, to amende that which no godlye man would euer enterprise to correct, wil iudge it presumption, and to adorne that which was, though often imprinted, yet ne uer so put soorth, will deeme it curiositie. And so I shal be counted vaine for my translating, ouerbolde for my correcting, and very curious for my quoting this booke. It stands me therefore vpon to shewe the causes of dooing what I haue doon, where in I wil be the more briefe, because else where I haue somewhat touched these general points, and what there I haue spokē hath apt relation vnto this place.

And first for my translation (to ouerpasse in silence the wel acceptation of saint Augustines priuate talk with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the Honorable of famous memorie maiester Secretarie Wilson, for whose iudgement sake chiefly, which I knew was verie learned and sound. I chose him to bee Patron thereof: sufficient causes both to encourage me to go forward, and to cleere

*In the Epistle dedicatory before S. Augustines Priuate talke with God, & also in the second Epistle before the Imitation of Christ.*

*Causes why this book was translated beyng in English before,*

### *A Preface*

me from al suspicion either of vanitie, presumption, or curiositie for doing as I haue done) I saie, the rather I put this booke into English, for that I saw the other, before in our vulgar tongue (whosoever was the translator of the same, or what copy sooner the Printer followed) was very vnperfect. as by comparing this my translation with the other in English, and bothe with the Latine copy, may easilie appeare. And therefore that neither the aduersary might haue iust occasion to carpe, nor the godlie to complaine henceforth that it is not perfected, I thought good faithfully to translate the same. Furthermore were nothing at all as more then halfe was left out, yet good cause I had to translate it, both because of the errors therein contained, which were necessarily to be corrected; and of the manifold sentences of holy scripture comprehended therein, which were needful to be quoted. So that both that the godly might not bee either infected, or offended by the one, and that many might bee allured to read, and in reding confirmed by the other, I tooke the translation thereof vpon mee, for otherwise neither could the faultes be rightly amended, nor the places duly applied.

*Causes of correcting this booke.*

Secondarilie, my correcting of this booke, I haue hope no good man will mislike. For I did it not rashly of presumption, but with the testimonie of a good conscience, with the warrant of God his word, and after the example too of such, who for doing the like are not dispraised. For if the Spirit of God command vs, *To trie euery*

*spirit*

unto the Reader.

Spirit<sup>b</sup>, to trie all thinges, and to keepe that which is good<sup>c</sup>, to do all thinges unto edification<sup>d</sup>, not vnto the destruction of soules, and if both those noble and good men of Berea did examine the doctrine euen of the Apostles themselues<sup>e</sup>, and diuers godlye men in our age haue tryed, and purged the writings of other menne, and that to the great benefite of the Church, and their owne commendation: I truste I am not blame worthe for trying, and for choosinge that which good is, and refusing that which eyther might infecte, or bee offense to the godlie, but should do very ill, both against God, against man, and against my conscience too, if I did not so, hauing both so holie a commander to obeie and so worthe examples to imitate. Againe, by the censure euen of any indifferent iudge, I maye with as good, and better authoritie either quite omitte, or Christianlie conuert that which is ill vnto good purpose, than some euill disposed personnes either altogether leaue out, or wickedlie change that which good is to the ingrafting of ill opinions, as did both *Io. Baptista Ficklerus* a papist in his handelling that booke entituled, *De iure Magistratus in Subditos*; and also *Iohan de Alas* another papist in corrupting the holy Psalmes of **D A V I D**, and applying them most sacrilegiouſlie vnto the virgin Marie. And thus briefely for my correction in general.

Now furthermore would be shewed particularlie what I haue corrected; howe I haue corrected the same, and whye. The places which I haue corrected, bee eyther

b 1 Ioh, 4, 1  
c 1 The. 5, 21  
d 1 Co, 14, 26  
e Acts, 17, 10

what thinges  
corrected.

## The Preface

manifestlie erroneous, or scapes vnwittinglie, for so charitie and circumstances will me to iudge, committed.

*Faults manifestly erroneous,*

*f Med. cap 1*

*g Med. c. 40*

*h Med. c. 20*

*i Med. ca. 20*

*k Med. cap. 33 and c. 36*

*l Me. ca. 36*

*m Me. ca. 40*

*n Me. ca. 40*

Of the former sort be praieris which tend eyther to make workes meritorious, as where among other things petition is made by the Authour, that he may *Amando mala sua redimere* f, and haue teares granted; *Quae peccatorum possint dissoluere vincula* g: or to make Saintes intercessors for vs, as dooth this praier vnto the house of God, *Tu dic, tu roga Deum, ut dignum me faciat participatione gloriae tuae* h; againe vnto the same house of God, *Adiuuent me merita tua*, (*subueniant prauitati meae sanctae & purissimae orationes tuae, quae inefficaces apud Deum nullatenus esse possint* i, so doth this, *Da mihi effectum petitionis, & desiderij mei intercedente, & orante & impetrante gloriosa virgine, genetrice tua Maria, Diuina mea, cum omnibus sanctis*, k and this, *Da mihi gratiam lacrymarum, &c. propter merita, & orationes eorum, qui tibi placuerunt, & deuotissime seruiuerunt* l: and this especially, *Exaudinos Trinitas sancta, & conserva ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem Confessorum, per castitatem Virginum & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or praieris finallye either vnto the dead, as is both the whole four & twenty chapter after the Latine copie, and these also in another place n, *Sancta, & immaculata virgo, Dei genetrix, Maria, & mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum cuius meruisti effici te implum. S. Michael, S. Gabriel, S. Raphael, S. Chori Angelorum, Archangeli*.

*vnto the Reader.*

*Archangelorum, Patriarcharum, atque prophetarum, &c. vos rogare praesumo, ut pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberar;* or praieris for the dead, as this is, *Praesumpta domine, &c. defunctis fidelibus requiem sempiternam.* Againe P, *Omnibus etiam Christianis defunctis adiutorium praestare digneris, & defunctis fidelibus absolutorum, & requiem sempiternam per aeterna saecula.*

Of the later sort be these especialie, and such like words in one chapter 9, *Respice clementissime Rex, qui patitur, & reminiscere benignus pro quo patitur &c. Candet nudum pectus, rubet cruentum latus, tensa arent viscera, &c.* and these and suche like in another: *Ego inique egi, tu poena mulctaris, ego crimen edidi; tu tortura subijceris; ego superbiui, tu humiliaris, ego iuravi, tu attenuaris, &c.* Suche is the whole 19. chap. in a maner after the Latine copie and finally, so be these, and such like (for to recite al the wordes, I thinke it not conuenient) in another: *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominum, &c. Vinam cum felice Ioseph Dominum meum de cruce deposuissem, aromatibus condidisse, in sepulchro collocasse, &c.*

In which my correction, I haue had special care to leaue as little out as might be, and therefore dyd I thinke it better to change vnto good purpose that whiche is contrarye vnto the christian faith, where aptlie I could so doe, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24. chapter after the Latine copy in my translation, the 23 which is a prayer vnto saintes, as also these words,

o Me. ca 40  
p Me, ca, 40

Scapes unwittingly committed.  
9 Med ca, 6

r Med. ca 7

f Med, ca. 41

Manner of correcting this booke.



## A Preface

Med. ca, 36 *Propter merita, & orationes, &c.*, and applied them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted & some things I haue changed. I haue omitted the whole 19. Chap. in the Latine copy; which is the cause I haue one chapter lesse in my translation, than is in the Latin: and also these words, and the rest tending to the like ef-

Med. ca 41 *fest. Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominum, &c. Utinam cum felice Ioseph domum meam de cruce deposuissens, aromatibus condissens, in sepulchro collocaissens, &c.* That which I haue altered, are the rest speccied afore: the onlie difference betweene the Latine copie and mine in those places is, for that I turn the present tence into the preterperfecte tence, which agreeth to the truth.

*Special reasons of correcting the errors & scapes in this booke*

It remaineth now that I do yeeld the reasons why I haue corrected these faults. And first for the errors: the chiefest causes of my correcting them was, for that they bee contrarie to scripture. and might both infect the simple, and coole the zeale euen of the strong; but another was, because I saw manie places in this book did ouerthrow them quite. As first the places for merites are ouerthrowne, as by other, so especially by these, *I acknowledge that no penance can satisfie for my finnes* &c., and againe, *If thou examinest my righteousness, lo, I stinke like dead carion* &c. Secondly, intercession vnto Saintes,

Aug. prai. ch, 38, p. 198 *with praying vnto the dead, is ouerthrowne by these and such like places, What other intercessor should I direct vnto thee, but euermore* &c., 5, p. 28. 33 *who is the reconciliation for our finnes, and sit*

**unto the Reader.**

with at thy right hand, making request for vs. For what is it to call vnto the truth in truth<sup>a</sup>, but euen to call vnto the Father in the name of the Sonne (not of Saintes?) There is nothing be-  
 hind to adde, for I haue sent mine whole hope vnto thee b. I haue directed thy beloued Sonne mine aduocate vnto thee; and haue sente thy glorious child to be a mediator betweene mee and thee: I haue sent I say an intercessour, thorough whom (not thorough Marie or any other sainte) I hope to get pardon. For what is more acceptable<sup>c</sup>, than to call vpon the begetter in the name of his only begotten? to moue the Father vnto mercy, in the recordation of his sonne? to mitigate the wrath of the King, thorough naming of his deare child, &c. Thirdlie, praying that the faithfull departed out of this life, may haue reste, is also in diuers places ouerthrown, as where it is said<sup>d</sup>, Happy is the soule, which departing from the earthlie body, goeth directlie into heauen, secure it is, and quiet, &c. Oh happie are all thy Saintes, O Christ, which haue passed ouer the sea of this mortalitie<sup>e</sup>, and attained vnto the haue of perpetuall quietnesse, security and peace, where they are at rest, and alway ioyfull and merry? And therefore considering this contrarietie in the author, I thought it best to publish those thinges, which were consonant to the true faith, & to omit whatsoeuer fauored either of heresie or superstition.

And for the escapes, I am to yeeld the same reason, whiche I haue giuen for my correcting the errors. For as they, for the moste parte, bee contrary vnto the scriptures: so be diuers places in this booke as easely I could shoue against them. I except onlie the escapes contained in the 41.

a 30 chap-

a Aug. the same chap. pag. 21.

b Aug. prai, ch. 8, pa. 35

c Aug. prai, pag. 21

d Aug. prai, ch. 22, p. 90

e Aug. prai, ch. 23, p. 93

*A Preface, &c.*

Chapter after the Latine copie: the which, as also the other scapes and errors, I am perswaded were the Authour liuing, hee would gladly either amende himselfe, or suffer them to bee reformed. I often make mention of the Latine copie, because that hathe one chapter more than this hathe, which commeth to passe by leauing out the 19 chapt.

*Caus's of quozing this booke with places of scripture.*

Thirdly, and last of al, I haue adorned this booke with places of Scripture, bothe to shew from whence that which good is, both is and ought to be taken: and also to moue the zealous Christian the more earnestlie to read this booke. For when it is apparant that praiers and meditations bee deriued out of the pure fountaine of Gods holie word, manie are not a little not onelie pricked forward vnto the reading, but also strengthened and comforted much in mind, when they do read them.

Which being so, I trust thou wilt accept my trauel in good part, and at the leastwise reade this booke as diligently now, being both made perfect, corrected and adorned, as earst thou hast done when it neither had so manie praiers in it by halfe as nowe it hath, nor was so pure from error, nor so authorized with the warrant of Gods worde for the comfort of thy soule as now it is.

And thus I commende both thee and my selfe into his handes whoe hath not onelie made, but also redeemed vs for his owne glory and praise.

*The 10. of Iune, Anno 1581*

*Yours in Christ,*

*Tho. Rogers.*



A right Christian Treatise,  
containing many holie and  
heauenlie Meditations, writ:

ten, as it is thought by that

reuerend Father S.

AUGVSTINE.

Chap. I.

*A praier vnto Almightye*

God for grace to leade a new

life according to Gods

holie word.



LORD my

GOD<sup>a</sup>, giue

me grace fro

the very bot-

tom of mine

hart to desire

<sup>a</sup> Psal. 7, 1, 3

Psal. 18, 1

thee; in desiring to seeke thee;

in seeking to finde thee; in fin-

ding to loue thee; in louing vt-

terly to loathe my former wic-

kednes.

O Lord my God, giue I be-

seech

2 S. Augustines  
seech thee to mine heart repen-  
tance, to my spirite contrition,  
to mine eies a fountaine of tears  
to mine handes liberalitie vpon  
the poore.

Psalm. 5, 2 O my King<sup>b</sup>, quench in mee  
the desires of the fleshe, and in-  
flame within my brest the fire of  
thy loue.

Drue away from me the spirite  
of pride<sup>c</sup>, ô my redeemer<sup>d</sup>, and  
of thy mercie bestow vpon me  
the treasure of thine humilitie<sup>e</sup>.  
<sup>c</sup> Eccl. 3, 2  
<sup>d</sup> Mat. 20, 21  
<sup>e</sup> Mat. 11, 21  
<sup>f</sup> Luke. 9, 36

O my sauour<sup>f</sup>, remooue from  
my mind the rage of wrath, and  
gratiously giue me the shield of  
patience.

Plucke euen from the verie  
roote of mine hart the rancor of  
malice O my Creatour<sup>g</sup>; and  
make me to enioy the sweetnes  
of a quiet mind.  
<sup>g</sup> Gen. 1, 26

Giue mee, ô most louing Fa-  
ther<sup>h</sup>, a sound faith, a right hope  
and a constant loue.  
<sup>h</sup> Matt. 6, 9

O

O my gouernor<sup>i</sup>, driue awaie <sup>i Eccl, 33, 1</sup>  
 far from mee al vanitie; and suffer  
 mee to haue neither an vncon-  
 stant minde, nor a wanderinge  
 heart; nor a scurrillous mouth,  
 nor a proud looke, nor a greedie  
 bellie, nor a slandering tongue,  
 nor itching eares after curiosity,  
 nor a couetous minde after ry-  
 ches, nor polling handes to a- <sup>1 Ps, 119, 36</sup>  
 buse my power, nor ambitious  
 motions to get vaine glorie, let  
 bothe cursed hypocrisie, and  
 poisoned flatterie, and proude  
 contempt of the poore, and vio-  
 lent oppression of the weake,  
 let both burning couetousnesse,  
 and cankered enuie with dam-  
 nable blaspheming of thy name  
 be alwaies far from me thy ser-  
 uant.

O my maker<sup>1</sup>, make a large <sup>1 Ps, 139, 13</sup>  
 distance betweene me and rash-  
 nesse, betweene mee and wic-  
 kednes, betweene me and fro-  
 wardnes,

4 S. Augustines

wardnes, betweene me and vn-  
quietnes, betweene me & idles-  
nes, betweene me & drousinnes,  
betweene me and blockishnes.

Grant that my hart proue not  
blinded, my senses obstinate,  
my maners sauage: but let mee  
delight in goodnes, and followe  
counsel, & neuer loose the brid'e  
to my toong, nor cruellie make  
a praie of the poore, nor violent-  
lie oppresse the weake, nor vn-  
iustlie slander the innocent, nor  
negligentlie regarde inferiours  
committed to my charge.

Finally, let me vse neither cru-  
eltie toward my seruantes, nor  
treacherie toward my friendes;  
nor violence vppon my neigh-  
bors.

O my God, my merciful God  
<sup>n</sup>Psa. 59, 17 <sup>m</sup>, euen thorough thy beloued  
sonne <sup>n</sup>I beseech thee, giue mee  
<sup>n</sup>Ephc. 2, 18 grace to exercise my selfe in the  
workes of mercy, and in godlie  
cogita-

cogitations, namelie, to weepe  
with them that weepe<sup>o</sup>, to in-  
structe suche as goe astraie<sup>p</sup>, to  
helpe the afflicted<sup>q</sup>, to cherish  
the poore<sup>r</sup>, to comfort the sor-  
rowfull<sup>c</sup>, to relecue the oppres-  
sed, to nourish the hungrie, to  
refresh them which mourne, to  
forgiue my debtors<sup>t</sup>, to pardon  
them which haue hurt me<sup>u</sup>, to  
loue them which hate me<sup>x</sup>, to  
render for euill good<sup>y</sup>, to despise  
none<sup>z</sup>, but to honour all<sup>a</sup>, to i-  
mitate the vertuous<sup>b</sup>, to shunne  
the wicked<sup>c</sup>, to embrace virtue<sup>d</sup>,  
to flie sinne<sup>e</sup>, in aduersitie to  
be patient<sup>f</sup>, in prosperite to bee  
continent, to set a watch before  
my mouth<sup>g</sup>, and a seale of wise-  
dome before my lips, to despise  
earthlie<sup>h</sup>, and to couet after hea-  
uenly things<sup>i</sup>, Amen.

<sup>o</sup> Ro. 12, 15

<sup>p</sup> Iam. 5, 9

<sup>q</sup> Mat. 25, 33

<sup>r</sup> Eley, 58, 7

<sup>t</sup> Mat. 25, 35

<sup>c</sup> Math. 6, 12

<sup>u</sup> Ro. 12, 19

<sup>x</sup> Mat. 5, 44

<sup>y</sup> Rom. 12, 19

<sup>z</sup> Pro. 14, 21

<sup>a</sup> Ro. 12, 10

<sup>b</sup> 1 cor. 11, 1

<sup>c</sup> Prou. 4, 14

<sup>d</sup> Psalm. 5, 9

<sup>e</sup> 1 Petes. 3, 9

<sup>f</sup> Rom. 5, 3

<sup>g</sup> Ec. 12, 16

<sup>h</sup> Phil. 3, 7, 8

<sup>i</sup> Colo. 3, 1, 2

Chap.



## Chap. 2.

*An accusation of mannes unworthines, and a commendation of Gods infinite mercie.*

<sup>a</sup> Gen. 1, 29



Thus, my maker<sup>a</sup>, I haue asked much, and yet haue deserved naught.

I confesse, yea alasle I confesse, that not only I deserue not those blessings which I do require, but also do deserue many & exquisite torments<sup>b</sup>.

<sup>b</sup> Iob. 10, 8

<sup>c</sup> Mat. 21, 31

<sup>d</sup> Lu. 23, 40

Notwithstanding, euen publicanes<sup>c</sup>, harlots, and theeues<sup>d</sup>, who in a moment plucked from out the iawes of the enemy, are taken into the armes of the shepheard, do embolden me to doo as I do.

<sup>e</sup> Genes. 1, 1

<sup>f</sup> Psal. 148, 1

<sup>g</sup> Reu. 15, 3

For albe thou O God, maker of al things<sup>e</sup>, art woonderfull in al thy works<sup>f</sup>, yet art thou most wonder-

Praiers.

7

wonderful in the workes of mercie: therefore diddest thou saie by one of thy seruantes, His mercies are ouer al his works.

2 Psal. 145. 9

And although thou speakest this but of one, yet wee trust it is ment of thy whole people: My louing kindnesse will I not take from him<sup>a</sup>. For thou despisest none, thou castest none awaie, thou abhorrest no man, vnles it be him which madly abhorreth thee. Hence it is, that being moued, thou strikest not; but if they surcease thou powrest thy blessings vpon, them which prouoke thee.

Isa. 57. 14

O my God, the horne of my saluation<sup>i</sup>, and my refuge, *I*, wretch that *I* am, I haue prouoked thee: I haue doone euill in thy sight, I haue stirred vp thine anger; I haue deserued thy displeasure. *I* haue sinned, and thou haste suffered; I haue offended

1 Psal. 18. 1

fended

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fended, yet thou bearest with  
me.

¶ Ecc. 18, 21 If I repent, thou sparest<sup>k</sup>; if I  
returne, thou embracest<sup>l</sup>; yea,  
¶ Luk. 15, 20 beside all this, though I deferre,  
thou waitest.

Thou reclaimest him which  
wandereth; thou inuitest him  
that resisteth; y<sup>e</sup> lookest for him  
that sleepeth, and him thou im-  
bracest which returneth.

Thou teacheest the ignorant,  
thou comfortest the pensive,  
thou liftest vp from destruction  
after a fall, thou giuest to him  
¶ Matt. 7, 7 that asketh<sup>m</sup>; hee that seeketh,  
findeth thee, and thou openest  
to him which knocketh.

Lo, o Lord, God of my saluati-  
on<sup>n</sup>, what I shoulde saie for my  
¶ Psal. 18, 46 selfe I knowe not, and howe I  
may answere, I am ignoraunt:  
without thee there is no refuge,  
from thy sighte no secret place  
¶ Psal. 139, 7 can hide<sup>o</sup>, thou hast showne  
me

Praiers.

9

me a waie to liue well<sup>p</sup>, and gi- <sup>p</sup> Deu. 10. 12  
uen mee knowledge howe to  
walke, thou hast threatned mee <sup>q</sup> Eze. 18. 13  
hel fire<sup>q</sup>, and thou hast promi- <sup>r</sup> Rom. 7. 10  
sed the glorie of Paradise<sup>r</sup>.

Now ô Father of mercies, and <sup>s</sup> 1 Cor. 13.  
the God of all comfort<sup>f</sup>, pearce  
my flesh with thy feare, so that  
by fearing, I may escape suche  
things as thou doest threaten;  
and restore to me the ioie of thy  
saluation<sup>t</sup>, that by louing I may <sup>t</sup> Psal. 51. 12  
tast the felicitie which thou hast  
promised<sup>u</sup>. <sup>u</sup> 1 Cor. 2. 9

O Lord, my rocke and my for-  
tesse<sup>x</sup>; my GOD, my refuge, <sup>x</sup> Psal. 71. 3  
and my sauiour<sup>y</sup>; put thou in- <sup>y</sup> Psal. 18. 2  
to my remembrance the thiugs  
which I should conceiue of thee  
teach me by what words I may  
call vpon thee, instruct me with  
what good works I may please  
the.

For I knowe, indeede I knowe  
one good worke, wherein thou  
art

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art much delighted; and another which thou doest not despise. Thy sacrifice is a contrite spirit<sup>z</sup>, a contrite and a broken heart, O God, thou doest not despise.

<sup>a</sup> Psal. 51, 17

<sup>a</sup> Psal. 18, 2

O my God mine helper<sup>a</sup>, enrich me with these thy gifts; with these defences arme thou me against the enemy; let this be the water to quench the flames of sinne, reach out of thy goodness this refuge against the passions of my desires.

<sup>b</sup> Psal. 140, 7

O Lord God, the strength of my salvation<sup>b</sup>, let me not be of that number which for a time beleue, but when temptation cometh, go backe<sup>c</sup>.

<sup>c</sup> Luke. 8, 13

<sup>d</sup> Psal. 140, 7

<sup>e</sup> Psal. 27, 1

Couer thou mine head in the day of battell<sup>d</sup>, O myne hope in affliction, and my salvation in the time of trouble.

Thus, O Lord my light, and my saluatiō, what I need, I haue asked,

asked, and what I feare, thou art priuie of; but my conscience gnaweth, and the secret cogitations of the heart reproveth my boldnesse, and what loue ministereth, feare scattereth; zeale stirreth vp, feare checketh; my wicked deedes strike a terrour, but thy goodnes maketh bolde; thy mercie encourageth, my wickednes keepeth me backe: and to say more trulie, the fantasies of vices come freshe into my remembrance, which beat backe the boldnesse of presumptuous mindes.

Chap. 3.

*A cōplaint of a sinner, whose  
prayer God heareth not in re-  
spect of his disobedience.*

**F**Or he that is woorthy hatred, howe can he require mercie, he which hath deserved paine, howe can hee desire

fire glorie!

He prouoketh the iudge, that layeng fatisfaction for his offence apart, sueth to be honored with rewardes. Who so is condemned to punishmente, is too bold with the king, if hee seeke to be crowned with an vnderferued garland. That foolish child doth prouoke the sweete affection of his louing Father vnto wrath, that after reproches offered, wil vsurpe the dignitie of inheritance, before he haue repented him of his fault.

- <sup>a</sup>Mal. 2. 10 O my Father<sup>a</sup>, why cal I into mind what I haue done? I haue deserued death, and I beg life. I haue moued my King<sup>b</sup>, whose assistance impudently I do craue
- <sup>b</sup>Psalm. 5. 3 I haue despised the iudge<sup>c</sup>, and yet rashly I beseech him to bee mine helper. Proudly I haue refused to heare my father, whom notwithstanding I presume to haue
- <sup>c</sup>Iob. 9. 15

haue mine helper.

Wo is me, how late do I com;  
alas, alas, how slowelie do I ha-  
sten; wo is me; becaule I runne  
after woundes, refusing beeing  
whole to auoid the darts.

I haue neglected to foresee  
the darts, but now am troubled  
standing at deaths doore.

I haue encreased my wounds,  
because I haue not feared to ad-  
sinne vnto sinne.

With a fresh wounde I haue  
embrued my scarres, because I  
haue augmented mine old sins  
by my daielie transgressions,  
and what God by his medicins  
hadde healed, I by my frantike  
scratching haue opened.

The skinne which going ouer  
the woundes, did hide the dis-  
ease, through y breaking out of  
the corruption, is become rot-  
ten, in asmuch as wickednes v-  
sed againe, made y mercy once  
granted



granted to be of none effect.

**Isa. 18, 14**

For I knowe it is written, At what time soeuer the righteous man shal commit wickednes, al his righteousness which hee hath done shal not bee mentioned<sup>d</sup>.

Nowe if the righteousness of a righteous man through sin shal be forgotten; howe much more shall the repentance of a sinner turning againe vnto wickednes

**Pro. 26, 11**

**2 Pet. 2, 22**

How often haue I a dog returned vnto the vomit<sup>e</sup>, and like a sow wallowing in the mire<sup>f</sup>.

I acknowledge, bicause for me particularlie to remember all it is impossible, I haue taught many to sin, which knew not what sin meant; many that were bent to sin, I haue perswaded therunto, such as haue resisted, I haue cōpelled, & haue consented to the as haue gone about wickednes. Snares I haue laid for them which haue kept the right way,  
and

and made a pit for such as haue  
sought the same; yea I made no  
conscience of comitting sin, &  
feared not to forget thy lawes.

But thou a righteous iudge,  
scaling mine iniquitie vp as in a  
bag, lookest narrowlie vnto all  
my pathes, and numbrest all my  
steps.

Thou hast held thy peace, thou  
hast alway bin silent, thou hast  
bin patient a long time: but, out  
alas, one daie thou wilt erie like  
a woman in trauell.

8 Esd. 14, 32

h Job. 14, 17

i Psa. 50, 21.

k Esai. 43, 14

Chap. 4.

*How god the righteous iudge  
should be feared.*



O Lord, God of gods  
of great kindnes  
I knowe how  
wilt one daie ap-  
peare; I knowe thou wilt not  
keep silence, at what time the  
fire shal deuour before thy face,

a Deu. 10, 17

b Ioc. 2, 13

c Actes 1, 11

d Psa. 50, 3

B. 1.

and

and a mighty tempest encrease  
about thee; when thou wilt call  
the heauen above, & the earth  
to iudge thy people; and loe, all  
my finnes shal be laid open be-  
fore so many thousand people,  
and not onelie all my wicked  
deedes; but also all mine euill  
thoughts, and wordes shal bee  
manifest before all the compa-  
nies of angels.

So many iudges then shall I  
wretche stand before, as haue  
excelled me in wel dooing. So  
manie shal giue sentence to my  
confusion, as haue shewed mee  
examples to liue vprightlie. So  
manie shal be witnesses to con-  
uince mee, as haue both in-  
structed mee with their goodlie ex-  
hortations, and prouoked me  
vnto imitation by their righte-  
ous dealing.

O my Lord, I know not what  
to saie; I cannot tell what an-

swere

swere to make : and being now  
in extreame peril, my cōscience  
troubleth, my secret cogitations  
torment, my couetousnes fer-  
tereth, my pride accuseth, mine  
enuie eateth, my lust inflameth,  
my riotousnesse troubleth; my  
gluttonie shameth, my drunken-  
nes confuteth, my detraction  
teareth, my discord parteth, my  
anger disquieteth, my lightnes  
dissolueth, my sloth oppresseth,  
mine hypocrisie deceiueth, my  
flattery breaketh, my fauour lif-  
teth yppe, my flaunder pricketh  
me.

Behold my deliuerer from the  
fierce nations', beholde with  
whom I haue liued, with whom  
I haue studied, with whom also  
I haue kept promise from the  
day of my birth!

The studies which I deligh-  
ted in, doe now condemne me,  
which once I praised, dispraise

b.2.

me

me now.

These are the friendes vpon  
whome I rested, the teachers to  
whome I listened, the maisters  
whom I serued, the counsellors  
whom I beleeued, the citizens  
with whom I dwelled, the com-  
panions, whome I consented  
vnto.

Alack, my king and my God,  
<sup>f</sup> that my freedome is so long  
<sup>1</sup> kept fro me. Alack, <sup>8</sup> my light  
that I haue remained with the  
<sup>1</sup> dwellers of Kedar<sup>h</sup>. And seeing  
holie Dauid hath said Too long,  
<sup>1</sup> how much more may I wretch  
saie, My soule hath too long bin  
<sup>1</sup> a stranger!

O God my strength<sup>k</sup>, in thy  
sight shall none that liueth bee  
<sup>1</sup> iustified<sup>l</sup>. My trust is not in the  
<sup>1</sup> sonnes of menne, Whom wilt  
thou finde righteous<sup>m</sup>, if thou  
iudge without mercie! And vn-  
lesse in fauour thou preuent the  
wicked,

wicked, there wil not be to glorifie the good.

For I do belecue, O my saluation<sup>n</sup>, which thing I haue heard how that thy bountifulnes lea-  
deth me vnto repentance<sup>o</sup>: the sweet words of thy mouth haue  
sounded in mine eares, No man  
can come vnto me, except the  
Father, which hath sente mee  
draw him P:

• Psal. 88, 1

• Rom. 3, 4

P Iohn 6, 44

Now bicause thou hast taught  
me, and mercifullie endued me  
with this knowledge, from the  
bottome of mine hart, and with  
al the power of my mind, / hum-  
blie praie thee, O almighty Fa-  
ther, with thy most welbeloued  
sonne<sup>q</sup>; and thee, sweet Sonne  
with the most cheerful comfort-  
er<sup>r</sup>, I beseech thee draw mee<sup>f</sup>,  
so that I may run after thee by  
the sauour of thy good Oint-  
ments.

• Math. 3, 7

• Ioh 14, 16,

• Sal. songs

1. vers. 1, 2, 3

b. 3.

Chap.

## Chap. 8.

*A praier vnto God the Fa-  
ther, through his sonne Ie-  
sus Christ.*

<sup>a</sup> Psal. 118, 3



Nto thee do I call,  
O GOD, euen vn-  
to thee doe I call.  
For thou art neere

<sup>b</sup> Ps. 145, 18

<sup>c</sup> Iohn 14, 6

vnto all that call vpon thee, to  
all that cal vpon thee in truth<sup>b</sup>.

Because thou art the trueth<sup>c</sup>,  
teach me I beseech thee of thy  
goodnes. O holy truth teach me  
to cal vpon thee in truth. For of  
my selfe I am ignorant how to  
doe so<sup>d</sup>, but mine humble re-  
quest is, O blessed veritie, to be  
taught of thee.

<sup>d</sup> Ro. 8, 26

For to be wise without thee,  
is but foolishnes<sup>e</sup>; but to know  
thee<sup>f</sup> is perfect wisdom.

<sup>e</sup> 1 cor. 1, 20

<sup>f</sup> Iohn 17, 3

Instruct me in thine heauen-  
lie wisdom; and teach me thy  
statutes<sup>g</sup>. For I verilie doe be-  
leeue

<sup>g</sup> Ps. 119, 12

leue that he is bleſſed, vvhom  
thou chaſtiſeſt, O Lord and be  
cheſt in thy law.

My deſire is to cal vnto thee;  
nowe grant I pray thee, I may  
do ſo in truth.

<sup>b</sup> Pſa. 94, 11

What is it to cal vnto the truth  
in truth, but euen to call vnto  
the Father, in the name of the  
Sonne? Then, holy father, thy  
word is the truth<sup>k</sup>; the begin  
ning of thy word is truth<sup>j</sup>; for  
this is y<sup>e</sup> beginning of thy words,  
that the word was in the begin  
ning.

<sup>i</sup> Ioh. 15, 16

<sup>k</sup> Ioh. 17, 17

<sup>j</sup> Pſ. 119, 160

<sup>m</sup> Iohn 1, 1

In that verie beginning I wor  
ſhip thee the chiefe beginning.  
In that ſame verie word of truth  
I cal vnto thee the perfect truth;  
in which thou, the verie ſame  
truth, direct me in thy truth, and  
reach me.

For what is more acceptable  
than to cal vpon the begetter in  
the name of hiſonly begotten?

b. 4.

to



to moue the Father vnto mer-  
cie in the recordation of the  
Sonne? to mitigate the wrath of  
the king through naming of his  
deare child?

So haue the guiltie bin wont  
to bee deliuered out of Prison;  
the fettered loosed: and such as  
haue bin adiudged to y<sup>e</sup> death,  
haue not onelie byn pardoned,  
but gotten beside extraordina-  
rie fauour, while they haue ex-  
pressed the tender affection to-  
ward a deely beloued child to  
angrie princes; finallie, so haue  
trespassing seruants escaped pu-  
nishment at their maisters hands  
euen through the intercession of  
their sweet sonnes.

Euen after the like sort by the  
tender loue of thine almightie  
Sonne, I humbly beseech thee,  
O almightie Father, bring my  
soule out of prison<sup>a</sup>, that I may  
praise thy name. By thy coeter-  
nal,

<sup>a</sup> Psa. 142. 7

nal, and onelie Sonne<sup>o</sup>, I praye  
thee deliuer me from the chains  
of sinne; and through the inter-  
cession of thy sonne that sitteth  
now at thy right hande, restore  
mee vnto life, to whome mine  
owne desertes doe threaten a  
deadlie sentence.

o Iohn 3, 16

o Iohn 3, 18

o Iohn 3, 18

o Iohn 3, 18

o Iohn 3, 18

o Iohn 3, 18

For what other Intercessour  
shoulde I direct vnto thee, but  
euen him which is the reconcili-  
ation for our sinnes<sup>p</sup>, and sitteth  
at thy right hande making re-  
quest for vs<sup>p</sup>.

p I Iohn 3, 2

o Ro. 8, 34

o Iohn 3, 1

o Hebru. 8, 1

o Hebr. 9, 11

o Hebr. 9, 12

o Hebr. 9, 13

o Hebr. 9, 14

o Hebr. 9, 15

o Ephes. 3, 2

o I Pet. 1, 19

Beholde mine aduocate with  
thee God the Father; behold  
the most hie priest, which need-  
eth not to be sanctified by the  
bloud of any thing, but shineth  
gloriously embroied with his  
owne bloud; beholde the sacri-  
fice holie, acceptable, and per-  
fect, offered and receiued for a  
sweet smelling saour; behold  
the lambe vndefiled, that as a

b. 5.

sheepe

2. Cor. 5. 21

2. Cor. 5. 21

2. Cor. 5. 21

2. Cor. 5. 21

2. Cor. 5. 21

2. Cor. 5. 21

sheepe before his shearers open  
ned not his mouth; neyther  
spake a word when he was bur-  
stred with fitts for vpon; and  
obrayded; finallye which did no  
sinne; & yet bare our finnes  
by whose stripes we are healed.

Chap. 6.

A praiser vnto God the Fa-  
ther for mercie, in respect of the  
latter paines of his deere  
Sonne.

**B**Eholde louing Fa-  
ther, thy most lo-  
ving Sonne which  
hath indured suche  
wicked things for my sake.

O most gracions Prince, be-  
holde him which hath suffered,  
and of thy goodnes call him into  
my mind for whom he hath suffred.

O my Lorde, euen thy sonne  
whom thou gauest to redeeme  
thy

thy seruante<sup>c</sup>! Is not this the author of life<sup>f</sup>, that being brought as a sheepe vnto the slaughter<sup>g</sup>, and shewing himselfe obedient to thee, euen vnto the death<sup>h</sup>, dreaded not to end his life with a most cruel death.

<sup>a</sup> Gal. 5, 18  
<sup>f</sup> Joh. 11, 25

<sup>g</sup> Isay. 53, 7

<sup>h</sup> Philip. 2, 8

<sup>i</sup> Gala. 3, 13

Remember, o worker of al saluation, how this is he whom thy wil was shoulde be partaker of mine infirmitie<sup>k</sup>, notwithstanding thou hadst begotten him of thine owne power<sup>l</sup>. Out of doubt hee is God with thee<sup>m</sup>, which tooke my nature vppon him<sup>n</sup>, and in that flesh ascended vppon the crosse<sup>o</sup>, and suffered a most greuous punishment.

<sup>k</sup> Isai. 53, 3

<sup>l</sup> Psal. 137, 3

<sup>m</sup> Mat. 16, 16

<sup>n</sup> Iohn 1, 14

<sup>o</sup> Lu. 23, 33

O Lorde my God<sup>p</sup>, cast the cies of thy Maiestie vppon the work of thine vnspeakable mercie.

<sup>p</sup> Psalm. 7, 1

Behold thy sweet son, whose whole bodie was shed forth.

<sup>q</sup> Mar. 15, 32

Behold

\*Ioh. 10, 30

Behold his harmeles hands<sup>r</sup>  
 25. distilling forth godly bloud; &  
 being pacified, forgiue the sins  
 which mine handes haue com-  
 mitted.

\*Ioh. 19, 34

Behold his naked side pierced  
 through with a sharpe speare<sup>r</sup>,  
 and renewe mee with the holie  
 fountaine, which I belecue flow-  
 ed from his side.

\*Psalm 1, 1

Behold his vndefiled feete,  
 that haue neuer stood in the way  
 of sinners<sup>r</sup>, but euer walked in  
 thy lawe, dented through vvith  
 2. \*Ioh. 10, 30 cruell nailes<sup>r</sup>, and make my  
 pathes perfect in thy waies; giue  
 mee grace to abhor all wicked  
 steps; take fro me the waie of li-  
 eng<sup>x</sup>, and grant me graciouslie  
 3. \*Psa. 119, 29 to chuse the way of truth.

\*colo. 1, 14

O king of saints, by this most  
 holie saint, by this my redde-  
 2. \*Psa. 119, 32 mer, beseech thee, make me  
 to run the way of thy comman-  
 dements<sup>r</sup>, that in spirit I may be  
 knit

knit vnto him, which abhorred  
not to bee clothed with my  
flesh.

<sup>a</sup> Iohn 1. 14

O mercifull Father, remember  
howe the same thy most deere  
Son, being a yong man, bowed  
his white necke with his heade,  
and gaue vp the ghost<sup>b</sup>.

<sup>b</sup> Ioh 19, 30

Behold, o most gracious ma-  
ker<sup>c</sup>, the humanitie of thy belo-  
ued Sonne, and haue pitie vpon  
the weaknes of thy fraile work-  
manship.

<sup>c</sup> Psal. 100, 3

Behold how his brest became  
white, his side bloudie, his bow-  
els drie, his sight dimme; his  
countenance pale; his armes  
stiffe, how his legs hoong, and  
the stream of blessed bloud wa-  
tered his pierced feet.

Behold, o glorious Father<sup>d</sup>,  
the torne members of thy son-  
derlie beloued sonne, and gra-  
tiouslie remember what thy sub-  
stance is.

<sup>d</sup> Psal. 1, 7,  
Hebru. 1, 3

Behold

John. 1. 14

Gen. 1. 26

Gala. 2. 13

1 Pet. 1. 18

Esa. 53. 8

Matt. 3. 17

Esa. 53. 9

Esa. 53. 12

Behold the paines of God become man<sup>e</sup>; and release the miserie of man thy creature<sup>f</sup>.

Behold the punishment of the redeemer<sup>g</sup> and forgive the sins of the redeemed<sup>h</sup>.

Even this is he, O my Lorde, whom thou hast plagued for the sinnes of thy people<sup>i</sup>, notwithstanding hee bee thy beloued Sonne, in whome thou art well pleased<sup>k</sup>. This is that innocent personne, in whom there was founde no deceit<sup>l</sup>, and yet was he reckoned with the transgressors<sup>m</sup>.

### Chap. 7.

*A prayer wherein man confesseth, how he was the cause why Christ suffered.*



Sweet Christ, what sin didst thou commit, that y<sup>e</sup> shouldst be so iudged? what didst

diddest thou commit; that thou  
shouldst be so cruelly handled?  
What was thy sinne, what was  
thy fault; what was the cause of  
thy death; what was the occasi-  
on of thy damnation?

For, I, alas, I did the sinne, for  
which thou didst suffer; I deser-  
ued the tormentes, vvhich thou  
didest inture. O strange iudge-  
ment, o vnspokeable dispositi-  
on of the maystery!

The sinner offendeth, the iust  
is punished; the guiltie trans-  
gresseth, the innocent is beaten;  
the wicked sinneth, the godly  
is damner. That which the euil  
deserueth, the good suffreth; the  
seruant doth amisse, the maister  
maketh amends; man commit-  
teth sin, and God beareth the  
punishment.

O ah, how o Sonne of God,  
how hast thou debased thy self  
How hast thou buried in af-  
fection!

1. Pet. 2. 24

Exai. 53. 4

Mat. 27. 24

Exai. 53. 5

Mat. 3. 17

Philip. 2. 8



**John 15, 23** section f! How far is thy mercie stretched? Howe greate is thy kindnes? whither extendeth thy loue? whither is thy compassi-  
on come.

For I did wickedlie, but thou wart punished; I sinned, and thou wart afflicted; I offended, thou wart tormented; I listed vppe my selfe, thou wart humbled; I swelled, thou wart brought low; I was disobedient, but thou obedientlie barest the punishment of disobedience; I serued the belly, but thou enduredst hunger. The tree allured mee vnto vnlawfull concupiscence: but perfect charitie led thee vnto the Crosse. I tasted presumptuouslie the forbidden fruite: thou sufferedst tormentes. I delight in meate; thou didst hang. I enjoy pleasure, thou vvarrt pierced with nailes, I feele the sweetnesse of the

8 Mat. 8, 19

4 Gala. 3, 13

1 Mar. 13, 10

1 Phil. 2, 8

1 Hebr. 2, 9

1 Phil. 2, 8

1 Math. 4, 2

1 Ephel. 5, 2

1 Gala. 3, 13

1 Joh. 20, 25

the apple, but thou tastest the  
bitternes of gal<sup>e</sup>. Eua smiling is  
merie with me; Marie weeping  
had compassion vpon thee. Lo  
king of glorie<sup>t</sup>, thus is mine vn-  
godlines, and thy mercie mani-  
fest, thus mine vnrighteousnes,  
and thine innocency is euident.  
Now, o my king and my God,  
what shal I render to thee for al  
thy benefites toward me<sup>u</sup>? For  
mans hart cannot conceiue the  
thing which may worthilie re-  
compence these thy ample re-  
wards. Can the wit of man find  
out any thinge answerable to  
Gods mercie? No, it is not for a  
creature to enterprise to make  
God amends.

Notwithstanding, o Sonne of  
God, in this so wonderfull dis-  
pensation, something my frail-  
ties able to do, namelie, if tho-  
rough thy visitation the minde  
beeing pricked, it crucifie the  
flesh,

Mat. 27, 34

Mat. 27, 55

Psal 34, 7  
8.9

Psa. 116, 48

2 Gal. 5, 24

7 Mat. 8, 27

1 Pet. 3, 34

flesh, with the affections & the  
 lusts<sup>x</sup>, which thou having gran-  
 ted it then beginneth as it were  
 to suffer for thee, because thou  
 also hast vouchsafed to die for  
 my sinners. And so through the  
 conquest of the inner man, it  
 shalbe armed, thou being cap-  
 taine, vnto the attaining of the  
 outward victorie, inasmuch as  
 it feareth not, having overcome  
 the spiritual battel, to be subiect  
 for thy sake, to the materiall  
 sword. In which respect y<sup>e</sup> weak-  
 nes of my condition, if it like thy  
 goodnes, shalbe able according  
 to the power it hath, to answer  
 to the greatnes of the Creator.  
 And this is heauenlie physicke,  
 O sweete Iesu, this is the prefer-  
 uatiue of thy loue.

Now I beseech thee, by thy  
 wonted mercies, powre that in-  
 to my woundes which the me-  
 lancholic humour of venemous  
 conta-

contagion being thrown away,  
may restore mee againe to my  
former healthe; and hauing ta-  
sted the nectar of thy sweetnes,  
may make mee from the verie  
hart to despise the iustisements  
of the worlde, and to feare none  
aduersitie of the same for thy  
Name sake.; finallie, that I may  
bee alwaies mindful of thine e-  
uerlasting glorie, and in that re-  
spect abhor the troubles of this  
transitorie world;

I beseech thee let nothing  
seeme sweete to mee without  
thee; let nothing please me, no  
worldlie thing like mee beside  
thee. Let me not loue that which  
thou doest abhorre, and let thy  
good pleasure be al my desire  
continuallie.

Let it greeue mee to reioice  
without thee<sup>2</sup>, & let me be glad  
to bee afflicted for thy Name  
sake<sup>1</sup>.

<sup>2</sup> Iere. 9, 23

<sup>1</sup> Actes 5. 41

Let

Let thy Name be my ioy, &  
the remembrance of thee my  
consolation.

Let my teares bee my meat  
b Psal. 42, 3 night and day<sup>b</sup>, in seeking after  
thy righteousness.

Let the law of thy mouth be  
better vnto me, than thousands  
of gold and filuer<sup>c</sup>.

c Psal. 119, 72 Finallie, let all my care bee to  
please thee, and to resist thy wil  
let me vtterly detest.

d Col. 1, 27 O mine hope<sup>d</sup>, by al thy mer  
cies I beseech thee, be mercifull  
e Psal. 65, 3 to my finnes<sup>e</sup>.

Open mine eares to thy  
lawes, and incline not mine  
heart, I praie thee by thine ho  
lie name, vnto euill<sup>f</sup>, that I doe  
f Psal. 141, 4 not committe wicked workes  
with menne that worke iniqui  
tie.

Last of al I beseech thee by thy  
wonderful humilitie, let not the  
g Psal. 36, 1 foot of pride come against me<sup>g</sup>,  
and

and let not the hand of the wicked moue me.

Chap. 8.

*A praier vnto God the Father, shewing how the passion of his sonne was for the reconciliation of man,*

**L**O, almighty God<sup>a</sup>, father of my lord<sup>b</sup>, heale graciouslie, & haue mercie on the beseech thee.

For I haue deuoutlie offered that which I founde most pretious; and humble presentest him which I saw was most dear vnto thee.

I haue concealed nought which I haue not reuealed vnto thy Maiestie: there is nothinge behinde to adde, for I haue sent mine whole hope vnto thee.

I haue directed thy beloued Sonne<sup>d</sup>, mine aduocate<sup>e</sup> vnto thee;

<sup>a</sup> 2 co. 6, 18  
<sup>b</sup> Eph. 1, 3, 3

<sup>c</sup> colo. 1, 27  
<sup>d</sup> Marc. 3, 17  
<sup>e</sup> 1 Iohn, 2, 1

thee; and haue sent thy glorious  
child to be a mediator between  
me and thee<sup>f</sup>: I haue sent I say,  
an intercessor, through whom I  
hope to get pardon.

<sup>f</sup> 1 Tim. 2, 5

<sup>g</sup> Iohn. 1, 1

<sup>h</sup> Iohn. 3, 17

<sup>i</sup> Esa. 53, 4

<sup>k</sup> Mat. 21, 37

<sup>l</sup> Iohn 1, 14

<sup>m</sup> Mat. 27, 30

<sup>n</sup> Luke. 2, 6

<sup>o</sup> Math. 4, 2

In words I haue sent the Word  
g, which I said, was sent for my  
fake<sup>h</sup>; I haue recited also the  
whole passion of thy most holy  
Sonne, which I belecue suffered  
to saue me<sup>i</sup>.

I beleue the Godhead sent  
of thee<sup>k</sup>, tooke vppon him made  
humanitie<sup>l</sup>; wherein he thought  
good to suffer himselfe to be bru-  
ised<sup>m</sup>, bound spit on, mocked,  
yea and crucified, nailed and  
pierced to.

I beleue also the same verie  
Manhood, which was troubled  
with the crying of infancie,  
wrapped with the swaddling  
clothes of children<sup>n</sup>; vexed  
with the labors of youth; weak-  
ned with fasting<sup>o</sup>; afflicted with

wat-

watching<sup>p</sup>, wearied with tra-  
uailing<sup>q</sup>, with scourging<sup>r</sup> whip-  
ped<sup>s</sup>, torne with punishment<sup>t</sup>,  
counted with transgressors<sup>u</sup>, he  
hath gloriously raised from the  
dead, carried into the ioyes of  
heaven<sup>v</sup>, and placed the same  
at the right hande of thy maie-  
stie. He is both my reconciler  
and my reconciliation<sup>w</sup>.

Consider nowe both whoe is  
thy Sonne, whom thou hast be-  
gotten<sup>x</sup>, and whoe is the seruant  
whome thou hast redeemed<sup>y</sup>.

Behold the maker<sup>z</sup>, and despise  
not the workmanship<sup>a</sup>. Graci-  
ously embrace the shepheard<sup>b</sup>  
and fauorably respect the sheep  
brought vpon his owne shoul-  
ders<sup>c</sup>.

This is that good shepheard,  
which with much and great la-  
bour soughte the wandering  
sheepe over steepe hilles, and  
dangerous lowe valies; and ha-  
ving

<sup>p</sup> Luk. 6, 12

<sup>q</sup> Iohn 4, 6

<sup>r</sup> Mat. 27, 26

<sup>s</sup> Mar. 15, 15

<sup>t</sup> Esai, 53, 12

<sup>u</sup> Actes 1, 9

<sup>v</sup> Mar. 16, 19

<sup>w</sup> I Iohn, 2, 2

<sup>x</sup> Hebru. 1, 5

<sup>y</sup> Gala 3, 13

<sup>z</sup> Iohn 1, 14

<sup>a</sup> Psal. 100, 3

<sup>b</sup> Ioh 10, 11

<sup>c</sup> Luke 15, 5



uing found the same wel nigh  
dead thorough long estraying,  
with great ioye floupeth him  
selfe downe, and louingli ty-  
eng it about himselfe, death life  
it out of the deepe of confusion,  
and carieth it all ioyfullie which  
was losse, vnto the ninetie and

<sup>¶</sup> Luke. 15. 4 nine.

<sup>¶</sup> Psal. 5. 3 Behold, O Lorde my king,

<sup>¶</sup> 2 cor. 6. 18 God almightie, beholde, the

<sup>¶</sup> Luke 15. 4 good shepheard bringeth that

<sup>¶</sup> 3. & c vnto thee which thou didst com-  
mit vnto his charge.

<sup>¶</sup> He tooke vpon him through  
thine appointment to saue man

<sup>¶</sup> Iohn. 7. 17 k, and behold, he hath restored  
the same to thee void of all spot

<sup>¶</sup> of sinne.

<sup>¶</sup> Titus. 2. 14 Behold thy deere sonne hath  
reconciled the workmanship

<sup>¶</sup> 1 Ioh. 2. 3 which was estrayed farre from  
thee, the mercifull pastor feedeth

<sup>¶</sup> 1 Pet. 5. 8 that to the fold, which the  
greedie deuourer had hunted

away.

away. He bringeth him into thy  
 preſence, which fledde out of  
 ſight thorough a guiltie conſci-  
 ence, y by his maker hee might  
 obtaine pardon<sup>p</sup>, which of him  
 ſelfe deſerued wrath<sup>q</sup>, and that  
 thorough ſuch a Capitaine hee  
 might haue hope to bee called  
 home into his cuntry, to whom  
 nothing was due but hell fire in  
 reſpect of his finne.

• Gen. 3, 8

• 1 Co. 1, 30

• Eph. 2, 3

I could holie Father<sup>r</sup>, offend  
 thee of my ſelfe, but ſo could I  
 not of my ſelfe pleaſe thee. And  
 therefore thy beloued Sonne<sup>f</sup>,  
 my God, became mine helper,  
 & tooke my nature vpon him<sup>t</sup>,  
 thereby to heale mine infirmi-  
 ties<sup>u</sup>, that thence hee might of-  
 fer to thee the ſacrifice of praiſe,  
 whence the cauſe of finne did  
 firſt ſpring out: and might by  
 that thing bring me int o thy fa-  
 uour, wherby ſitting now at thy  
 right hand he would ſhow that

• Mat. 6, 10

• Mat. 3, 17

• Iohn. 1, 14

• Iſay. 53, 4

▪ Mar 16, 19 he is partaker of my substance<sup>u</sup>

▪ Col. 1, 27 Lo this is mine hope<sup>x</sup>, this is  
all my confidence.

Wherefore if you despise me,  
as you may right wel, in respect  
of my sinne: yet regarde mee at  
the least of thy goodnesse in re-  
spect of the great loue<sup>y</sup> of thy  
beloued sonne: beholde that in  
thy sonne, which may moue  
thee to shew mercie vpon thy  
seruant; behold the sacrament  
of his flesh and remit the sinnes  
of the flesh.

As often as thou lookest vpon  
the woundes of thy blessed son;  
so often, I pray thee, let my sinnes  
be couered. As often as thou re-  
membrest the precious bloud of  
his holie side, so often I beseech  
thee, let the spots of my filthines  
be washed awaie. And because  
flesh hath prouoked thee vnto  
anger, my humble sute is, that  
flesh also may moue thee vnto  
mer

mercie, that as flesh seduced man to offende, so fleshe may bring man to pardon.

For much it is I grant, which my wickednes hath deserued: yet farre much more is it, which the loue of my redeemer maye lawfullie challenge. For though great be mine vnrighteousnesse yet is the righteousness of Christ my redeemer much greater<sup>z</sup>. z Reu. 5, 15

Because by how much God is better than man; by so much is my wickednes inferior to his goodnesse, both in qualitie, and also in quantitie.

For what hath man comitted which the sonne of God, made man hath not redeemed! who in pride can so swell, that by his wonderfull humilitie may not be ouerthrowne! what power of death can there be so great, but the passion of the Sonne of god on the crosse wil destroy y same!

1 Iohn. 3, 14

c. 2.

True-

<sup>c</sup> Psalm. 7, 1

Trulie, o my God<sup>c</sup>, were both the finnes of wicked man, and the mercy of my redeemer waied together in equall ballance, surely neither the east would so differ from the Weste, nor the lowermost part of hel from the vppermost top of heauen.

<sup>d</sup> Gen. 1, 3

<sup>e</sup> Phil. 2, 31

<sup>f</sup> 1 Pet. 2, 21

<sup>g</sup> Mat. 11, 19

<sup>h</sup> Philip. 2, 8

<sup>i</sup> Eccl. 53, 7

<sup>k</sup> Ephes. 5, 2

Now therefore, o most glorious Creator of the light<sup>1</sup>, for the exceeding great paines of thy beloued sonne, forgiue my sins: set his godlines against my wickednes; his troubles against my crookednes; his meekenesse against my frowardnes. Let his humilitie<sup>c</sup> for mine hautines; his patience<sup>f</sup> for mine impatiencie; his gentlenes<sup>g</sup> for my cruelties; his obedience for my rebellion; his quietnesse<sup>i</sup> for my crabbednesse; his sweetenes for my bitterness; his mildnes for my rage, and his loue<sup>k</sup> for mine hatred make amends.

Chap.

Chap. 9

*Vnto the holie Spirit a  
godlie praier.*



Herefore almighty  
and holie Ghoste,  
which art the loue  
of the Deitie, pro-  
ceeding both frō the almightie  
father<sup>a</sup>, and his blessed sonne<sup>b</sup>,  
the moſte gracious comforter<sup>c</sup>  
of the troubled ſoules, ſlide thou  
downe into the ſecret parlour of  
mine hart by thy mightie pow-  
er, and lighten euery priuie cor-  
ner of the neglected houſe by  
the brightneſſe of thy glittering  
light; and ſuch places as wither  
through long drines; by viſiting  
with thine abūdant ſhowers of  
raine make thou to ſpring.

<sup>a</sup> Ioh. 10, 17

<sup>b</sup> Pfalm. 1, 7

<sup>c</sup> Ioh. 14, 15

The priuy places of the inner  
man heale thou with the dart of  
thy loue, and kinde by piercing  
with thy healthfull flames the

c, 3.

intrals

intrals of my nummed liuer, and  
with the lightsome fire of thine  
holy and feruent loue feed thou  
euerie secret part bothe of my  
mind and body.

Giue me drinke out of the ri-  
tier of thy pleasures<sup>d</sup>; that I may  
nowe couet no more to taste of  
y poisoned sweetnes of world-  
ly things,

<sup>a</sup> Psa. 36.8

Judge me o Lord<sup>e</sup>, & defend  
my cause against the vngodlie  
people; teach me to do thy wil<sup>f</sup>  
for thou art my God.

<sup>e</sup> Psa. 43. 1

<sup>f</sup> Psa. 143. 10

Wherefore I doe verelie be-  
leeue, that in whomsoever thou  
dwellest, thou doest build the  
house both of the Father, and  
the sonne.

Blessed is that men which can  
get such a guest; bicause through  
thee, both the Father and the  
son wil dwel with him<sup>g</sup>. Come

<sup>g</sup> Ioh 14. 23

then, o thou most gracious com-  
forter of the troubled soule<sup>h</sup>

<sup>h</sup> Ioh. 15. 26

which

which art a protectour in due  
time<sup>1</sup>, & an helper in affliction,  
come. O come thou purger of  
wickednes & curer of wounds.  
Come, thou which art the for-  
titude of the weake, and the stay  
of such as are falling. Come thou  
instructor of the humble<sup>k</sup> & the  
destroyer of the proude. Come  
thou louing father of the father-  
lesse, & thou merciful iudge of y  
widowes<sup>1</sup>. Come thou hope of  
the poore, and refresher of them  
which be ready to faint. Come  
thou guide of seafaring menne;  
and haven to auoid shipwrack.  
Thou singular glorie of such as  
liue; thou onelie saluation of  
them at y point of death, come.  
Come ô most holie spirit, come  
and haue mercy vpon mee, knit  
me to thee; and mercifully grant  
after the multitude of thy mer-  
cies, that my slenderesse may  
please thy greatnesse; and my

<sup>i</sup> Psalm. 9, 9

<sup>k</sup> Luk. 12, 12

<sup>i</sup> Psalm 68, 5



= Ioh. 4. 42

weakenes thy strength, through  
Iesus Christ my Sauior<sup>m</sup>, whoe  
in thy vnity with the Father li-  
ueth and raigneth for euermore  
Amen.

## Chap. 10.

*A deuout praier of an hum-  
ble seruant of God.*



Know LORDE, I  
know and confesse,  
howe I am vnwor-  
thie to bee loued of  
thee; yet art not thou vnwoor-  
thie to be loued of me. I am vn-  
worthie to serue thee: yet art not  
thou vnworthie to haue my ser-  
uice. Make me therefore wor-  
thie of that which thou art wor-  
thie of: so shal I bee worthie of  
that, of which now I am vnwor-  
thie. Make me as thy will is, to  
cease from sin, that as my duty  
binds, I may serue thee.

Grant that I may so keep and  
gouern,

gouerne, and end my life, that I  
may sleepe in peace, and rest in  
thee.

Stick to me euen to the end,  
that sleepe with reſte, and reſt  
with quietnes, & quietnes with  
euerlaſtingneſſe <sup>a</sup> may receiue  
me, Amen.

<sup>a</sup> Reu. 7, 15

Chap. I. I.

*A praier vnto the bleſſed*

Trinitie.



Oth with heart and  
mouth wee confeſſe,  
we praiſe, & bleſſe  
thee, GOD the Fa-

ther<sup>a</sup> vnbegotten, thee, GOD  
the Sonne onelie begotten <sup>b</sup>  
thee, God the holie Ghoſte the  
comforter<sup>c</sup>, an holy and inſepa-  
rable Trinitie, to thee be glory  
worlds without end, Amen.

<sup>a</sup> Mat. 11, 25

<sup>b</sup> Iohn 1, 14

<sup>c</sup> Ioh 14, 16

<sup>d</sup> 1. Ioh. 1, 17

a. 5.

Chap.

*A confession of gods almightines and maiestie.*

<sup>a</sup> Psal. 90, 1

<sup>b</sup> Gen. 35, 11



Our God<sup>a</sup>, O Almighty GOD<sup>b</sup>, O holie Trinitie, one power, & vnparted Maiestie.

<sup>c</sup> Psal. 50, 14

I praise thee, yea euen I the basest of thy seruants, & a simple member of thy church, I praise thee, and with a due sacrifice of praise<sup>c</sup>, according to the knowledge and power, whiche thou hast vouchsafed to impart vpon me, I glorifie thee.

<sup>d</sup> Psal. 116, 14

And because I lacke outward gifts to offer, behold that which is in mee, euen the vowes of thankesgiuing<sup>d</sup>, gladlie and ioyfullie doe I offer out of a good conscience<sup>e</sup>, and faith vnfaigned,

<sup>e</sup> 1 Tim. 1, 5

With mine hart therefore I do beleue<sup>f</sup>, O king of Heauen<sup>g</sup>, and Lord of the earth, and with my

<sup>f</sup> Rom 10, 10

<sup>g</sup> Mat. 21, 25

my mouth I confesse, the Fa-  
ther<sup>n</sup>, the sonne<sup>i</sup>, and the holie  
Ghost<sup>s</sup>, three in persons<sup>l</sup>, yet  
but one in substance, to be a ve-  
rie<sup>m</sup> and almightie<sup>n</sup> God, of  
one simple, spiritual<sup>o</sup>, inuisible  
P, and incomprehensible<sup>a</sup> na-  
ture, in whiche none is either  
higher, or lower, or greater than  
other, but are altogither perfect  
& without deformitie, bigge  
without quantitie<sup>f</sup>, good with-  
out qualitie; without any time  
euerlasting<sup>n</sup>, without dieng im-  
mortal<sup>x</sup>, strong<sup>y</sup> without faint-  
nesse, true<sup>z</sup> without fallhoope:  
without any abode present e-  
uerie where<sup>a</sup>; without anie  
place wholie euerie where: fil-  
ling al thinges without stretch-  
ing; going euerie where vyth-  
out stoppe or let; passing ouer  
al thinges, and yet moouest not;  
abiding in all places, and yet  
standest not, creating al thinges  
with-

<sup>h</sup> Mar. 13, 12

<sup>i</sup> Iohn 1, 18

<sup>k</sup> Mar. 13, 36

<sup>l</sup> Math. 3, 16

<sup>m</sup> Ier. 10, 13

<sup>n</sup> 2 Co. 6, 18

<sup>o</sup> Iohn 4, 24

<sup>p</sup> 1 Tim. 1, 7

<sup>q</sup> Psal. 139, 7

<sup>r</sup> 1 Tim. 1, 7

<sup>s</sup> 1 Tim. 1, 7

<sup>t</sup> 1 Tim. 1, 7

<sup>u</sup> 1 Tim. 1, 7

<sup>v</sup> 1 Tim. 1, 7

<sup>w</sup> 1 Tim. 1, 7

<sup>x</sup> 1 Tim. 1, 7

<sup>y</sup> 1 Tim. 1, 7

<sup>z</sup> 1 Tim. 1, 7

<sup>a</sup> 1 Tim. 1, 7

<sup>b</sup> 1 Tim. 1, 7

<sup>c</sup> 1 Tim. 1, 7

<sup>d</sup> 1 Tim. 1, 7

<sup>e</sup> 1 Tim. 1, 7

<sup>f</sup> 1 Tim. 1, 7

<sup>g</sup> 1 Tim. 1, 7

<sup>h</sup> 1 Tim. 1, 7

<sup>i</sup> 1 Tim. 1, 7

<sup>j</sup> 1 Tim. 1, 7

<sup>k</sup> 1 Tim. 1, 7

<sup>l</sup> 1 Tim. 1, 7

<sup>m</sup> 1 Tim. 1, 7

<sup>n</sup> 1 Tim. 1, 7

<sup>o</sup> 1 Tim. 1, 7

<sup>p</sup> 1 Tim. 1, 7

<sup>q</sup> 1 Tim. 1, 7

<sup>r</sup> 1 Tim. 1, 7

bPsal. 124, 8  
 cMatt. 11, 25  
 dHab. 1, 12  
 eProu. 8, 22  
 f2 Pet. 3, 10  
 gMala. 3, 6  
 hIob. 23, 8  
 iPsal. 115, 3  
 kMar. 20, 18  
 lWildo, 9, 1  
 mPsal. 66, 5  
 nPsal. 119, 1, 7  
 oPsal. 92, 5  
 pPsa. 86, 15.  
 qEsai. 5, 3  
 rPsa. 130, 7  
 sPsa. 86, 15  
 tIere. 18, 8  
 uMala 3, 6  
 vPsal. 103, 11  
 w1 Tim. 1, 17

b without neede, gouerning all  
 thinges<sup>c</sup> without labour, giuing  
 beginniges to all thinges<sup>d</sup> and  
 yet had no beginning<sup>e</sup>, chan-  
 ging al thinges<sup>f</sup>, and yet neuer  
 changed<sup>g</sup>, in greatnes infinite<sup>h</sup>,  
 in povver almightie<sup>i</sup>, in goodnes  
 soueraigne<sup>k</sup>, in wisdome won-  
 derful<sup>l</sup>, in counsels terrible<sup>m</sup>, in  
 iudgements righteous<sup>n</sup>, in co-  
 gitations, secret<sup>o</sup>, in promise,  
 true<sup>p</sup>, in vvorkes holie<sup>q</sup>, in mer-  
 cie rich<sup>r</sup>, towarde sinners most  
 patient<sup>s</sup>, towards the penitent  
 most merciful<sup>t</sup>, alway the same  
<sup>u</sup>, eternal<sup>x</sup>, & cuerlasting, and  
 immortal<sup>y</sup>, and vnchangeable,  
 whom neither widenes of place  
 maketh bigger, nor straightnes  
 lesser, nor corners wring, whose  
 wil doth not varie; nor friend-  
 ship alter, whom neither aduer-  
 sitie maketh out of quiet, ney-  
 ther prosperitie ouer iocound,  
 nor obliuion bringeth aught out  
 of

of thy minde, nor memorie into  
thy remembrance, neither things  
passed goe awaie, nor things to  
come succcede where thou art :  
with the beginning thou began-  
nest not ; with times thou en-  
creasest not<sup>2</sup>, with the end thou <sup>2</sup> Ps. 102, 15  
takest not an end, but both be-  
fore al worlds and in the world,  
and worlds without end thou li-  
uest & inioyest perpetual praise,  
eternall glorie<sup>1</sup>, soueraigne au- <sup>2</sup> 2 Ti. 4, 18  
thoritie, singular honor, an euer-  
lasting kingdom, & infinit pow-  
er, for euer and euer, Amen.

Chap. 13.

*A zealous praier wherin is  
declared how God the Father hath  
sawed mankind, and how the word  
became flesh, with a praier for  
remission of finnes.*

**H**itherto, O GOD al-  
mightie<sup>2</sup>, which seest <sup>2</sup> Gen. 35, 11  
and searchest mine  
hart,

1 Sa. 16, 7 hart<sup>b</sup>, hitherto I haue confessed  
the almightines of thy maiesty,  
& the maiestie of thine almightines: but now, as I beleue in  
mine heart vnto righteousnes<sup>c</sup>,  
• Ro. 10, 10 so will I confes with my mouth  
vnto saluation, how thou haste  
vouchsafed to help mankind in  
the end of the world.

Touching thee, God the Father, thou art neuer read to bee  
sent, but of thy sonne the Apo-  
• Galat. 4, 4 stle writeth on this wise<sup>d</sup>, when  
the fulnesse of time vvas come,  
god sent forth his sonne. When  
hee saith, Hee sente, he plainlie  
sheweth how hee came beeing  
sent into this worlde, when be-  
ing borne of the virgin Marie<sup>e</sup>,  
• Math. 1, 18 he shewed himselfe in the flesh  
to bee very GOD and perfect  
• Iohn 1, 14 man<sup>f</sup>.

But what meaneth that prin-  
cipal of all the other Euangelists  
• Ioh. 1. 10 when hee saith g, He was in the  
world,

world, and the world was made by him. Thither truely he was sent by his humanitie, where he was alwaie & is by his diuinitie. Which ambassage of his, I verilie do belecue with mine heart, & acknowledge with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs<sup>h</sup>, O heauenlie and louing Father! how haste thou loued vs O gracious maker<sup>s</sup>, vvhiche haste not spared thine owne Sonne<sup>l</sup>, but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse<sup>m</sup>, taking out of the waie the handewriting of our sinnes, and fastening it vpon the crosse<sup>n</sup>, he hath crucified sinne, and killed death. He only is free among the dead<sup>p</sup>, hauing power to laie downe his life<sup>p</sup>, and power

<sup>h</sup> Iohn 3, 16  
<sup>i</sup> Ioh 20, 17  
<sup>k</sup> Psa 100, 3

<sup>l</sup> Rom. 8, 32

<sup>m</sup> Phil. 2, 8

<sup>n</sup> Colo. 2, 14

<sup>p</sup> Psa 88, 5  
<sup>p</sup> Ioh. 10, 18



povert to take it againe for our  
sakes.

And therefore he was both a  
 9 Heb. 9, 26 conquerour and an oblation<sup>9</sup>:  
 and because an oblation, there  
 fore a conquerour. For our bee-  
 hoofe hee was to thee bothe a  
 priest & a sacrifice; and because  
 10 Hebru. 5, 5 a sacrifice therefore a Priest<sup>r</sup>.  
 Wel may I then repose a strong  
 11 Colo. 1, 27 hope in him<sup>c</sup>, because through  
 him that sitteth at thy righte  
 12 Ro. 8, 34 hand<sup>c</sup>, making intercession for  
 vs, thou wilt heale al mine infir-  
 13 Psal. 53, 5 mities<sup>u</sup>.

For Lord, great be my disea-  
 ses, and manifold, yea manifold  
 and very great be they. For the  
 prince of this worlde, I knowe,  
 and I confesse hath much to lay  
 against me: but for his sake that  
 sitteth at thy right hand<sup>x</sup>, even  
 14 Mar. 16, 19 for my redeemers sake<sup>y</sup>, in who  
 15 Ro. 3, 24 he could finde none euil<sup>z</sup>, deli-  
 16 Ioh 14, 30 uer me.

For

Praiers.

55

For his sake who did no sin<sup>c</sup>, <sup>a 1 Pet. 2, 22</sup>  
and in whose mouth there was  
found no guile, iustifie me.

For his sake, who is our hed<sup>b</sup> <sup>b aphe. 4, 15</sup>  
wherin there is no blemish, saue <sup>Ephes. 5, 23</sup>  
a member of his, though poore  
and weake.

Pardon I praie thee, al my sine  
vices, faults, and offenses. Indue  
mee with thine holie vertues;  
make me to liue godlie, and to  
continue euen to the ende in  
good workes, according to thy  
will, euen for thine holy Name  
sake, Amen.

Chap. 14.

*A thanksgiuing of a faith-  
ful mind vnto God for sending his  
deere and onlie Sonne to  
saue mankind.*



**I** Might vtterlie des-  
paire in considera-  
tiō of my manifold  
sinnes, and infinite  
offences, had not thy vvorde, O  
God,

<sup>a</sup> Iohn. 1, 14 God, bin made flesh<sup>1</sup>, and dwel among vs.

But now I dare not despaire.

<sup>b</sup> Rom. 5, 10 For, if when we were enemies<sup>b</sup>, we were reconciled vnto thee by the death of thy sonne; howe much more beeing reconciled, are we saued by his life.

<sup>c</sup> 1 Tim. 1, 1 For al mine hope<sup>c</sup>, and al my confidence is reposed in that pretious bloud which was shed for vs, and for our saluation<sup>d</sup>. In it I take hart againe, and resting thereupon I couet to come vnto thee, not hauing mine ovne righteousnes<sup>c</sup>, but that which is through the faith of my Lorde Iesus Christ.

Wherefore, O most gracious & mercifull God, loue of mankinde<sup>f</sup>, which thorough Iesus Christ thy son and our Lorde<sup>g</sup>, euen when we were in the state of damnation by reason of sin<sup>h</sup>, haste deliuered and saued vs; I thank

<sup>f</sup> Wis. 11, 22

<sup>g</sup> Roma. 1, 4

<sup>h</sup> Rom. 5, 7

thanke thy goodnesse, yea from  
the very bottome of mine hart I  
doe highlie thanke thee, for sen-  
ding of thy great loue<sup>i</sup> where-  
with thou hast loued vs misera-  
ble wretches vnworthie all fa-  
uor, the same thy only begotten  
Sonne<sup>k</sup> from thine owne bo-  
some into the world, to saue vs  
great sinners<sup>l</sup>, the children of  
wrath<sup>m</sup>.

<sup>i</sup> Ephe. 2, 4

<sup>k</sup> John 3, 16

<sup>l</sup> 1 Ti. 1, 15

<sup>m</sup> Ephe. 2, 3

I thanke thee for his holie in-  
carnation and birth of his glori-  
ous mother, of whom he vouch-  
safed to take fleshe for vs men  
and for our saluation; that as he  
was verie God of God<sup>n</sup>, so hee  
might be verie man of man<sup>o</sup>.

<sup>n</sup> Matt. 1, 23

<sup>o</sup> John 1, 14

I thanke thee for his passion<sup>p</sup>  
crosse, and death; for his resur-  
rection and ascension into hea-  
uen, & sitting at thy right hand.  
For the fourth daie after his re-  
surrection<sup>q</sup>, in the sighte of his  
disciples he ascended vp aboue  
all

<sup>p</sup> Luk. 22, 26

<sup>q</sup> Actes 1, 3

2 Actes 2.1  
1 Ioh 15.26

all the heauens, where hee sitting on thy right hand, powred downe the holie spirite<sup>r</sup>, according to his promise<sup>f</sup>, vpon the children of adoption.

1 Pet. 1. 18

2 Mat. 25. 26

I thanke thee both for that shedding of his pretious blood wherewithall we be redeemed<sup>t</sup>: and also for his instituting the holie and liuelie sacrament of his bodie & blood<sup>u</sup>, wherewith all in thy church wee bee dailie nourished, refreshed, washed, sanctified, and made partakers of one heauenlie and diuine nature.

2 Ephe. 2. 4

1 Ioh. 4. 9

2 Matt. 3. 17

2 Iohn 3. 16

Finallic, once againe I thank thee for thy great loue<sup>x</sup> wherewith thou hast so loued vs wretches through thine onlie<sup>y</sup>, and welbeloued sonne<sup>z</sup>. For so thou didst loue the world<sup>a</sup>, that thou gaueste thine onelie begotten Sonne, that whosoever beleeueth on him, should not perish, but

but haue euerlasting life. And  
this is eternall life<sup>b</sup>, that wee b Iohn 17.3  
know thee to be the true God,  
and whom thou hast sent Iesus  
Christ, through a right faith, and  
works agreeable to our faith.

Chap. 15.

*Of the incomprehensible  
good wil of God the father  
toward mankind.*



Pity vnmeasurable!  
O wonderful loue!  
To saue a seruant,  
thou hast given thy

Sonne<sup>a</sup>, God was made man<sup>b</sup>, a Iohn. 3, 16  
b Iohn. 1, 14  
that wretched man might bee  
plucked out of the power of di-  
uels.

How decreely hath thy sonne  
o God loued mā, which thoght  
hee did not humble himselfe  
enough, if he were onely borne  
of the virgin Mary, vnles for vs  
and for our saluation<sup>c</sup>, hee shed c 1 Pet. 1, 18  
his

his blood also vpon the crosse.

He came a merciful God, hee came of meere compassion and goodnesse, yea to seeke and to saue that which was losse<sup>d</sup>, hee did come. He sought the losse sheepe<sup>e</sup>; hee sought and found it; and like a gracious Lord and right good shepheard<sup>f</sup>, on his shoulders he carried it vnto his flocke.

<sup>d</sup> Luk. 19, 10

<sup>e</sup> Luk. 15, 4

<sup>f</sup> Ioh. 10, 11

O rare loue! O tender kindnes! who at any time hath heard the like! who but wil be amazed at such bowels of mercie! who but will wonder! whoe but muste needes reioice at his abundant loue, wherewith he hath loued

<sup>g</sup> Ephe. 3, 4 VS.

<sup>h</sup> Rom. 8, 3

Thou didst send thy sonne in the similitude of sinfull flesh<sup>h</sup>, that of sin he might condemne sinne, and that we might be thy righteousnes in him.

<sup>i</sup> 1 Pet. 1, 19

For he is the lamb vndefiled<sup>i</sup> which

which hath taken away the sins  
of the world<sup>k</sup>, abolished death  
by his death<sup>l</sup>, and brought life  
again by his resurrection.

<sup>k</sup> Iohn. 1, 19  
<sup>l</sup> 1 Tim. 1, 10

But what may we render vnto  
thee our God, for these so great  
benefits<sup>m</sup> of thy mercie? What  
praises, what thanks may wee  
ascribe?

<sup>m</sup> Psa. 116, 12

Surelie had we the knowledg  
and power of the blessed An-  
gels; yet could our amends bee  
nothing correspondent to thy  
mercie and goodnes. And were  
al our members conuerted into  
tongues: yet should wee neuer  
extol thee sufficientlie enough.

For thy great loue, extended  
gratiouſlie of thy meere good-  
nes to vs ward, reacheth beyond  
al knowledge. For thy sonne, O  
our God<sup>n</sup>, tooke in no sort the  
Angels<sup>o</sup>, but he tooke the seede  
of Abraham; and was like to vs  
in al things, yet without sinne<sup>p</sup>.

<sup>n</sup> Iohn 17. 3  
<sup>o</sup> Heb. 2, 16

<sup>p</sup> Heb. 4, 15

So



1 Aēs 1, 9

So that taking mans nature,  
not Angels vpon him; and glo-  
rifieng it with the robe of holie  
resurrection and immortalitie,  
hee hath carried the same ouer  
al heauens, ouer al the quires of  
Angels, ouer all Cherubs. and  
Seraphins, and placed the same  
at thy right hand.

Philip. 3, 9

The which both Angels doe  
praise and dominions worship,  
and al the powers of heauen do  
bowe ar man God ouer them.  
This veritie is al mine hope, and  
mine whole confidence.

For euery of vs hath a portion  
of bloud and flesh, in the bodie  
of Iesus Christ our Lord. There  
fore where a piece of my self is,  
there, I trust I do raigne; where  
my fleshe is glorified, there I  
knowe I am glorious, where my  
fleshe doth rule, there I perceiue  
I haue dominion.

And although I am yet a sin-  
ner:

ACT:

ner: yet I doubt not of this participation of grace: although my finnes doe hinder mee, yet my substance doeth require it; and although mine offences exclude me; yet the communion of nature doth not repel me.

For God is not so hardhearted that he can forget flesh & bloud which he beareth, which for my sake he hath taken, whiche on my behalfe he requireth.

But the Lord our God is mild and verie gentle, he loueth his owne fleshe, his members, and his bowels. Joel 2, 11

In verie God, and our sweet gracious and most gentle Lord, euen Iesus Christ, in whom we haue risen, ascended nowe into heauen, and now sit together in the heauenlie places, our flesh doth loue vs.

In him we haue the prerogative of our bloud: wee are his Ephc. 2, 5

D. I.

mem.

members, and his flesh: finallie,  
<sup>1</sup> Eph. 4, 15 he is our heade<sup>u</sup>, of (vvhich the  
 whole body dependeth.

As it is written, This nowe is  
<sup>2</sup> Gen. 2, 23 bone of my bones<sup>x</sup>. and flesh of  
 my flesh; and they shall be one  
 flesh, And no man euer yet ha-  
<sup>3</sup> Eph. 5, 29 rished his owne flesh<sup>y</sup>, but nour-  
 sheth and cherisheth it. This is a  
<sup>2</sup> Ephe. 5, 32 great secret<sup>z</sup>, but I speake con-  
 cerning Christ, and concerning  
 the Church, saith the Apostle.

Chap. 16.

*A thankesgiuing vnto God,*  
 for his mercie extended toward  
 man, in the incarnation of his  
 sonne Iesus Christ.

<sup>1</sup> Psa, 90. 1



Therefore, O Lord  
 our God<sup>a</sup>, with my  
 lips, and with mine  
 hart, & with all my  
 power do thanke thy mercy for  
 all mercies, whereby thou haste  
 miraculousslie redeemed vs thy  
 wret-

wretched seruantes <sup>b</sup>, and that <sup>b</sup> Ephe. 2, 4  
 through the same thy sonne our  
 Sauior <sup>c</sup>, and redeemer <sup>d</sup>, which <sup>c</sup> 1 Pet. 2, 24  
<sup>d</sup> Gala. 3, 13  
 was deliuered to death for our  
 finnes <sup>e</sup>, and is risen againe for <sup>e</sup> Rom. 4, 25  
 our iustification, and sitteth ly-  
 uing without ende at thy right  
 hand <sup>f</sup> making request for vs, <sup>f</sup> Rom. 8, 34  
 and shewing mercie with thee  
 vpon vs. Bicause of thee the Fa-  
 ther <sup>g</sup> he is an eternall GOD, of  
<sup>g</sup> Iohn. 8, 42  
 one substance with thee in al re-  
 spects. Whereby he can saue vs  
 at all times.

But in that he is a man, where  
 by he is inferiour to thee, Al po-  
 wer is giuen him in heauen and  
 in earth <sup>h</sup>, that at the Name of <sup>h</sup> Mat. 28, 18  
<sup>i</sup> Phil. 2, 10  
 Iesus euerie knee should bow <sup>i</sup>,  
 both of thinges in heauen, and  
 things in erth, and things vnder  
 the earth, and that euerie toong  
 should confes, that Iesus Christ  
 is the Lorde vnto thy glorie, O  
 God the father.

d, 2.

Him

Him thou haste ordained a  
 iudge of quicke and dead<sup>k</sup>. For  
 thou iudgest no man<sup>l</sup>, but hast  
 committed al iudgment to thy  
 Sonne, in whose breast are hid  
 al the treasures of wisdome,  
 and knowledge.  
 And he is the witnes and the  
 iudge<sup>n</sup>, I saie the iudge and the  
 witnes, whose presence no guil  
 tie conscience shal escape<sup>o</sup>. For  
 al things are naked and open to  
 his sight<sup>p</sup>. And hee which vn  
 iustlie was condemned<sup>q</sup>, hee e  
 uen he wil iudge the world with  
 righteousness<sup>r</sup>, and the people  
 in truth.

Wherefore I blesse thine ho  
 ly name for euermore, and with  
 mine whole heart, O almightie  
 & gracious Lord, I glorify thee  
 for that vnspeakable and won  
 derfull vniting together of thy  
 Godhead and manhood in one  
 person, so that one was not god  
 and

<sup>k</sup> Act 10, 42<sup>l</sup> Iohn 5, 22<sup>m</sup> Colof. 2, 3<sup>n</sup> Act 10, 42<sup>o</sup> I cori, 4, 5<sup>p</sup> Heb, 4, 13<sup>q</sup> Mat 27, 24<sup>r</sup> Psa, 96, 13

and another man, but one and the ſame perſon was both God and man, or man and God.

But althogh of thy great goodnes the Word was made fleſh<sup>f</sup>; <sup>f Iohn. 1. 14</sup> yet neither of thoſe two natures was conuerted into another ſubſtance.

To the myſterie of the Trinitie there is not a fourth perſon, added. For the ſubſtance both of the Word of God, and of man is vnited, but not confounded: that vnto y<sup>e</sup> godhead that thing which waſt taken of vs mighte approch, and that thing which neuer had bin, mighte remaine the ſame which alway it was.

O wonderful myſterie<sup>t</sup>! ô vnſpeakable fellowſhip! ô ſtrange goodnes of Gods mercie, euer to be marueled at, euer to be loued! Wee were not worthie to be ſeruants, and lo we are made the ſonnes of GOD, euen the  
d. 3. heires

<sup>t 1 Tim. 3. 16</sup>

**▪ Rom. 8, 17** heires of God<sup>u</sup>, and heires annexed with Christ! How came this to passe? who hath brought vs hereunto?

But, O God, merciful Father, by this thine inestimable goodnesse, mercy, and good wil, I beseech thee, make vs worthie so great and so manifold promises of the same thy sonne our Lord Iesus Christ<sup>x</sup>.

**1 1 cori. 1, 3**

**▪ Psal. 68, 28** Appoint thy strength, stablish O God, that which thou hast wrought in vs<sup>y</sup>; finishe what thou hast begun, that wee may be able to come into the fulnes of thy mercie.

Make vs through the holie spirit to vnderstand; and thorough thy sonne to discerne; and with due honour to reuerence this highe mysterie of godlinesse<sup>z</sup>, which is, how God was manifested in the fleshe; iustified in the spirite; scene of Aungelles; prea-

**2 1 Tim. 3, 16**

preached vnto the Gentiles; be-  
leeued on in the world; and re-  
ceiued vp in glorie.

Chap. 17.

*Another thankesgiuing for  
the benefit of our re-  
demption.*

**O** Lorde our GOD<sup>a</sup>,  
how much are vve  
bounde vnto thee,  
which be redemed  
with such a price<sup>b</sup>; salued with  
such a gift<sup>c</sup>, and preserued by  
so heauenlie a benefit!

<sup>a</sup> Psa. 90. 1

<sup>b</sup> 1 Pet. 1. 18  
<sup>c</sup> Iohn. 3. 16

O how greatlie are we wret-  
ches bounde to feare thee; to  
loue thee; to bles thee, to praise  
thee, to honor thee, and to glo-  
rifie thee, seeing wee are so sa-  
ued, so sanctified, and so glorifi-  
ed of thee<sup>d</sup>.

<sup>d</sup> Ro. 8. 30

For we are indebted to thee,  
both for all that wee can doe,  
and for all our life<sup>e</sup>, and for all  
our wisedome<sup>f</sup>. And who hath  
d. 4. anie

<sup>e</sup> Acts 17. 28  
<sup>f</sup> Iam. 1. 17



anie thing of himfelfe not from  
 1 cori 4,7 thee?

Wherefore, O Lord our God,  
 from whome euerie good gifte  
 doeth proceede, even for thine  
 owne fake, and for thine holie  
 name fake, giue vs grace of thy  
 goodes and giftes to ferue thee,  
 and in truth to please thee, and  
 euermore for fo great benefites  
 of thy mercie to thanke thee.

For, by none other means can  
 wee either ferue or please thee,  
 but by thine owne gift. For eue-  
 rie good giuing and euerie per-  
 fect gifte is from aboue<sup>h</sup>, and  
 cometh downe from the Fa-  
 ther of lights, with whom is no  
 variablenes, neither shadowing  
 by turning.

<sup>k</sup> Ioh. 20, 17

<sup>l</sup> Efaic 6, 3

<sup>m</sup> Mat. 19, 17

<sup>n</sup> 1 cor. 6, 18

O Lord our God<sup>k</sup>, O gracious  
 God; O good<sup>m</sup> God; O God  
 almightie<sup>n</sup>; G O D whose na-  
 ture can bee neither vttered by  
 wordes, not conteyned in anie  
 place;

place<sup>o</sup>; GOD Creator of all  
 thinges<sup>p</sup>, and the Father of our  
 Lorde Iesu Christ<sup>q</sup>, which hast  
 from thine ovne bosome sent  
 the same thy beloued Sonne<sup>r</sup> into the world for our common  
 welfare<sup>f</sup>; to take our nature vp-  
 on him<sup>r</sup>, that he might giue vs  
 his; and bee as perfect God of  
 thee his Father, so perfect man  
 of his mother, a very God and a  
 verie man, yet but one and the  
 same, Christe, both eternall and  
 temporall, immortall and mor-  
 tall, a Creator and a creature,  
 strong and weake, a conqueror  
 and conquered, a nourisher and  
 nourished, a sheepeheard and a  
 sheepe; temporallie dead and  
 yetliuing eternallie with thee,  
 who promised to his friendes a  
 citie of life; and saide to his dis-  
 ciples, Whatsoeuer ye shal aske  
 the Father in my name<sup>u</sup>, he wil  
 giue it you.

<sup>o</sup> Tob. 13, 8

<sup>p</sup> Genes. 1, 1

<sup>q</sup> Galat. 1, 1

<sup>r</sup> Matt. 3, 17

<sup>f</sup> 1 Tim. 1, 5

<sup>u</sup> Iohn. 14, 5

<sup>u</sup> Iohn. 16, 23

d. 5.

By

\* Hebr. 8, 1

7 Heb. 9, 11

\* Ioh. 10, 10

\* Rom. 8, 34

\* 1 Pet. 1, 18

\* 1 Iohn. 2, 1

\* Iohn 3, 16

\* Wis. 9, 15

By the same high Priest<sup>x</sup>, & right bishop<sup>y</sup>, and good shep- heard<sup>z</sup>, who hath offered him- selfe for a sacrifice, giuing his life for his sheepe; I beseeche thee, euen by him which sitteth at thy right hand<sup>a</sup>, and maketh request for vs, our redeemer<sup>b</sup>, and aduocate<sup>c</sup>, I say of thy mer- cie and goodnesse, I humbly be- seech thee, O most gentle, most louing and most gracious God, louer of mankind<sup>d</sup>, giue mee grace with the same thy sonne, and the holie ghost, in all things to blesse thee, and with much sorrow of heart to glorifie thy Name; finallie, giue me a foun- taine of teares with great reue- rence and feare. For they haue power to giue alike, whose sub- stance is al one.

But forsomuch as a corruptible bodie<sup>e</sup> is heauie vnto the soule: quicken me I praie thee, by thy spurs;

spurs: and make me valiantlie  
to perseuere in thy precepts, &  
praises daie and night<sup>f</sup>. Make  
mine hart hot within me<sup>g</sup>: and  
in my musing lette the fire bee  
kindled.

<sup>f</sup> Psa. 35, 28

<sup>g</sup> Psa. 39, 3

And because thy beloued and  
only son hath said, No man can  
come to me<sup>h</sup>, except the father  
which hath sent me draw him;  
and againe, No man commeth  
vnto the Father but by mee<sup>i</sup>, I  
praie and humbly beseech thee,  
dravve mee alwaies vnto him,  
that he at length may bring me  
vnto thee, euen thither where he  
is sittinge at thy right hande<sup>k</sup>,  
whereas life euerlasting<sup>l</sup>, and  
euerlastinglie blessed is; where  
as perfect loue, and no feare is<sup>m</sup>;  
wheras day alway, and one spi-  
rit of al is; whereas soueraigne  
and sure securitie, and secure  
quietnesse and quiet ioyfulness,  
and ioyfull blessednes, and bles-  
sed.

<sup>h</sup> Ioh. 6, 44

<sup>i</sup> Iohn. 14, 6

<sup>k</sup> Rom. 8, 34

<sup>l</sup> Reue. 7, 15

<sup>m</sup> Reu. 21, 4

<sup>a</sup> Reu. 12, 4

fed euerlastingnes, and euerlasting happines, and the happie sighten<sup>n</sup>, and praising of thee is without ende; where thou vvith him, and he in the communion of the holie spirit, liueth and raigeth a God for euer and euer, Amen.

Chap. 18.

*A most godlie praier vnto our Saviour Christ.*



GOD Christ, thou most kind louer of mankinde <sup>a</sup>, mine hope<sup>b</sup>, the light<sup>c</sup>, the way<sup>d</sup>, the life<sup>e</sup>, the saluatio<sup>f</sup>, the honour and the glorie of all thy people<sup>g</sup>. Call into thy remembrance for whose sake thou wouldest indure and suffer bands<sup>h</sup>, the crosse<sup>i</sup>, wounds<sup>k</sup>, death and the graue<sup>l</sup>, I beseech thee, for whose cause, hauing ouer-

<sup>a</sup> aphef. 5, 2

<sup>b</sup> Colo. 1, 17

<sup>c</sup> Iohn 1, 4

<sup>d</sup> Ioh. 14, 6

<sup>e</sup> Ioh. 11, 25

<sup>f</sup> 1 Pet. 2, 24

<sup>g</sup> Luk. 2, 32

<sup>h</sup> Math. 27, 2

<sup>i</sup> Mar. 15, 15

<sup>k</sup> Ioh. 19, 34

<sup>l</sup> Ioh. 19, 41

ouercom death after three daies  
thou roseſt againe<sup>m</sup> appearedſt  
to thy Diſciples<sup>n</sup>, inſtructing  
their wauering minds; and for  
tie daies after thy reſurrection  
thou aſcendedſt into heauen<sup>o</sup>,  
where thou liueſt, & ſhalt raig  
for euermore<sup>p</sup>.

<sup>m</sup> Mar. 8, 3

<sup>n</sup> Mar. 16, 14

<sup>o</sup> Lu. 24, 51

<sup>p</sup> Reuel. 4, 8

Thou art my GOD, a li  
uing<sup>q</sup>, and a true God<sup>r</sup>, mine  
holie Father, my louing Lord<sup>f</sup>,  
my uiſſant Prince<sup>t</sup>, my good  
ſhepherd<sup>u</sup> mine onlie maſter<sup>x</sup>,  
my beſt helper<sup>y</sup>, my faithfulleſt  
ſiend<sup>z</sup>, my liuing bread,<sup>a</sup> mine  
euerlaſting prieſt<sup>b</sup>, my guide  
vnto my contrie, my true light<sup>c</sup>  
my holie ſweetneſſe<sup>d</sup>, my readie  
waie<sup>e</sup>, my noble wiſedom<sup>f</sup>, my  
pure ſimplicite, my peacema  
king quietneſſe<sup>g</sup>, my ſure ſafetie,  
my good portion<sup>h</sup>, mine eternal  
ſaluation<sup>i</sup>, my great mercy, my  
mightie patience, mine vnſpot  
ted

<sup>q</sup> Rom. 8, 24

<sup>r</sup> Matth. 4, 7

<sup>f</sup> Actes. 7, 59

<sup>t</sup> Reuel. 4, 9

<sup>u</sup> Ioh. 10, 11

<sup>x</sup> Matth. 23, 8

<sup>y</sup> Heb. 13, 6

<sup>a</sup> Ioh. 15, 15

<sup>b</sup> Iohn. 6, 35

<sup>b</sup> Heb. 7, 24

<sup>c</sup> Iohn 1, 4

<sup>d</sup> Phil. 3, 7

<sup>e</sup> Iohn 14, 6

<sup>f</sup> 1 cor. 1, 30

<sup>g</sup> Eph. 2, 14

<sup>h</sup> Rom. 8, 32

<sup>i</sup> Hebr. 2, 9

k Hebr. 9, 14

l 1 cor. 1, 30

m Colo. 1, 27

n Rom. 5, 8

o Ioh. 11, 25

p Iohn. 14, 6

q 1 co. 13, 13

r Reue. 7, 15

ted sacrifice <sup>k</sup>, mine holie redemption <sup>l</sup>, my strong hope <sup>m</sup>, my perfect charitie <sup>n</sup>, my true resurrection <sup>o</sup>, mine euerlasting life <sup>p</sup>, my blessed ioie and contemplation <sup>q</sup>, continuing euermore <sup>r</sup>.

Vnto thee do I praic, cry, and bend my sute, that through thee I may walke, vnto thee I may come, in thee I may rest, whoe art the way, the truth, & the life <sup>s</sup>, beside whom no man cometh vnto the father.

s Iohn 14, 6

t Psal. 42, 1

For I desire thee <sup>t</sup>, a most gracious and a glorious Lorde, the verie brightnesse of the fathers glorie, which sittest vppon the Cherubins, and beholdest the deepes, which art the true light <sup>u</sup>, the light inlightening, the lasting light, whom the verie Angels desire to behold <sup>x</sup>.

u Iohn 1, 4

x 1 Pet. 1, 12

Lo, mine hart is before thee; expell the darknes of the same, that

that more fullie it may bee endued with the cleerenes of thy light.

Giue me thy selfe, O my God, restore mee thy selfe; loe, I loue thee, & if not entierly inough, I would loue thee more. I can by no meanes discerne how much I lack of louing thee as I should that my life may run into thine armes, and be at no time alienated, til it bee hidde in the secret place of thy countenance.

Notwithstanding, this doe I know, that it is it with me without thee O Lord, not only outwardlie to my bodie, but also inwardlie to my soule. For all plentie, being not my God, is but pouerty.

But the good, which no vvaie can be altered, either into the better or worse, thou alone art<sup>y</sup> y malac. 3, 6  
 whiche art simple alone<sup>z</sup>, to z Psa. 6, 10  
 whome it is not one thinge to  
 liue,



liue, and another to liue happily: for thou art thine own happines. But thy creature to whom it is one thing to liue, and another to liue happily; can ascribe both his life and his blessed life, to none other thing, but onelie to thy mercie. And therefore we stande in need of thee, but not thou of vs. For were not we at all, nothing were wanting to thy felicitie, which thou art. So that wee haue great cause to cleaue vnto thee our Lorde God, that through thy continual helpe we may leade an holie, godlie, and vpright life.

For by reason of the vweight of our weakenes, wee are dravne dovvnnward<sup>a</sup>; but through thy gift we are inflamed, and carried vpwarde, we burne and we goe; we doe mount, and ascend in our harts, and we sing a song of degrees; with thy good fire

we

<sup>a</sup> Wis. 11, 15

we burne, and we go forward.

Whether do we now ascend  
vpward vnto the peace of Ieru-  
salem? For I reioiced, when they  
said vnto me, We wil go into y<sup>e</sup>  
house of the Lord<sup>b</sup>. There hath  
hee placed vs, we wil good, that  
w<sup>th</sup> he nothing else, but there to  
abide for euermore.

<sup>b</sup> Psal. 132, 1

But forsomuch as while wee  
are in the bodie, we bee absent  
from thee<sup>c</sup>, O Lorde, wee haue  
heere no continuing citie<sup>d</sup>, but  
we seeke one to come; and our  
freedome is in heauen: there-  
fore through thy grace I do en-  
ter into the closet of my hearte,  
and there doe I sing the songes  
of loue to thee, O my king and  
my God, fetching vnspeakable  
sighings in this house of my pil-  
grimage<sup>e</sup>, where I sing out thy  
righteousnesse. And calling Ie-  
rusalem into mind, I stretch the  
sense of mine heart toward the  
same,

<sup>c</sup> 2 Cor 5, 6

<sup>d</sup> Heb, 13, 14

<sup>e</sup> Psal. 119, 54

same, euen towarde Ierusalem  
my country, Ierusalem I say my  
mother<sup>f</sup>; and also towarde thee  
her king, her inlightener, her fa-  
ther, defender, protector and  
gouernor, her pure and strong  
delight, her constant ioy, and al  
goodnes else whatsoeuer<sup>s</sup>. For  
thou art the soueraigne and the  
true happinesse. From whence  
I will not be turned awaie, vntil  
in the peace of that my deere  
mother, whereas the first fruites  
of my spirite are, thou gatheral  
that I am from scattering and  
deformitie, and so conform and  
confirm me for euer O my God  
and my mercy.

<sup>f</sup>Gala. 4, 26

<sup>s</sup>1 cor. 2, 19  
Rom. 7, 15

Chap. 18.

*Alonging after the ioies  
in Heauen.*



Lightsome and glo-  
rious house of God  
I haue loued thy  
goodlines, and the  
place

place where the glorie of the Lord God, who both enioyeth and hath created thee, dooth dwell<sup>a</sup>.

<sup>a</sup> Pſal. 26, 8

In mine exile I ſigh after thee both night and daie; mine hart longeth, my mind coueteth, & my ſoule deſireth to come vnto the ſocietie of your happines.

My praier vnto him which hath made me is, that he would poſſeſſe me in thee; becauſe hee hath made both me<sup>b</sup> and you.

<sup>b</sup> Gen. 1, 26

For I deſire your holy fellowſhip, and wonderful glorie, not for any merite of mine ovne; but I truſt to attaine thereunto through the price of his bloud, namelie of Ieſus Chriſt, wherby we be redeemed<sup>c</sup>.

<sup>c</sup> 1 Pet. 1, 18

I confeſſe I haue gone aſtray like a loſte ſheepe<sup>d</sup>, and haue too long dwelled out of my native ſoile, and am far awaie caſt from the face of the Lorde my God

<sup>d</sup> Pſ. 119, 176

8, 10, 10, 10

e Galat. 4, 6

f Luk. 15, 5

g Reu. 22, 4

h Eph. 2, 15

God into this blindnesse of banishment, where driuen out of the ioyes of paradise, I bewaile with my selfe dailie the miserie of my captiuitie, and sing a woful songe with great lamentation, when I remember you, O mother Ierusalem<sup>c</sup>; while my feete do but stand in thy courts, ô sacred and comelie Zion, and I am not able plainelie to looke into thy inner places.

Notwithstanding, I haue good hope vpon the shoulders of my good shepheard<sup>f</sup>, thy Creator, to be brought backe vnto thee, that I may triumph againe with that vnspeakeable ioye, wherewithall they be cheered which dwell with you before God his maiestie<sup>g</sup>, and our Sauour Christe, which hath abrogated through his fleshe the hatred<sup>h</sup>, and pacified all thinges bothe which are in heauen, and which are

are in earth by his blood <sup>i</sup>. For <sup>1</sup>Col. 1, 14  
 hee is our peace which made of  
 both one <sup>k</sup>, and ioining the two <sup>k</sup>Eph. 2, 14  
 contrarie walles together, hath  
 promised that he wil giue the e-  
 uerlasting felicitie of your hap-  
 pines in himselfe, after the like  
 manner and measure, when hee  
 said, They shall be like the An-  
 gels of God in heauen <sup>l</sup>. <sup>1</sup>Mat. 22, 30

Chap. 20.

*Abemailing of the miseries  
 of this life.*



My Lord, I am euē  
 weary of this life,  
 and of this trouble-  
 some pilgrimage <sup>a</sup>.

This life is a miserable life <sup>b</sup>,  
 a transitorie <sup>c</sup> life; an vncer-  
 taine life <sup>d</sup>, a labour some life <sup>e</sup>, a  
 polluted life <sup>f</sup>, a life which is the  
 mistresse of wickednesse, the  
 Queene of pride, replenished  
 with error and miseries, not to  
 be

- <sup>a</sup> Psa. 39, 12
- <sup>b</sup> Iohn. 14, 1
- <sup>c</sup> Rom. 6, 12
- <sup>d</sup> Ch. 29, 15
- <sup>e</sup> Gen. 3, 17
- <sup>f</sup> Genes. 6, 5

bee called a life, but a deathe,  
wherein euerie moment we dy,  
both by sundrie defectes of na-  
ture, and manifold diuersities of  
deathes.

Can we therefore call it a life  
that we liue in this worlde? the  
whiche both humours puffed vp  
and sorrowes pluck down; and  
heate withereth, and the aire in-  
fecteth; which both eating ma-  
keth fatte, and fastinge maketh  
leane; mirth maketh dissolute,  
sadnesse consumeth; care short-  
neth, securitie dulleth; vvealth  
maketh proude; pouertie bring-  
geth out of heart; youth extol-  
leth, age crooketh; sicknes brea-  
keth, sorrow depresseth: and af-  
ter al these things commeth ra-  
ging deathe. and bringeth an  
end at once to al the ioies of this  
miserable life! which being past  
a man would not thinke it had  
euer bin at all.

This

This vitall death, and mortall life, albeit bereplenished with these and other myseries, yet a grieſe to tell, how many doth it catch with her ſnares? how manie be deceiued by her falſe promiſes!

And although it be ſo deceitfull and bitter of it ſelfe, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhe carrieth in her hand, ſhe maketh an infinite companie of fooles vtterlie drunke.

Oh happie are they, and thoſe verie rare, which auoide her familiaritie & vvhich deſpiſe her momentanie pleaſure, and her companie, leaſt with the perishing deceiuer, they alſo be compelled to periſh.

1 Ioh 2, 19

Chap.



## Chap. 21.

*Of the felicitie of that life*

which God hath prepared for  
such as loue him.



Vt, O y life, which  
God hath prepared  
for them that loue  
him<sup>a</sup>, thou art a  
liuelie life, a blessed life<sup>b</sup>, a se-  
cure life<sup>c</sup>, a goodlie life, a pure  
life, a chaste life, an holie life; a  
life ignorant what death means  
void of sorrowe, a life without  
spotte, without griefe, without  
trouble, without corruption,  
without perturbation, without  
change and alteration; a life  
replenished with all goodnesse  
and glorie, where neither aduer-  
sarie to impugne, nor intice-  
ment of sinne is to carie awaie;  
but perfect loue, no feare is,  
where the daie lasteth euer, and  
one spirite of all is; euen where  
God

<sup>a</sup> 2 Cor. 3, 9

<sup>b</sup> Rev. 7, 15

<sup>c</sup> Rev. 21, 4

God is beholden face to face<sup>d</sup>, 1 cor, 13, 12  
and with this foode of life the  
mind is fed abundantlie.

It doth me good to meditate  
of thy glorie; thy good thinges  
doe exceedinglie delight me.

The more I remember, the  
more I long for thee. Greatlie  
doe I desire, maruelouslie am I  
delighted with the sweete me-  
morie of thy Name.

It doth me good therefore, to  
lift vp the eies of mine hearte, to  
stir vp the state of my minde, to  
bende mine affection towards  
thee.

Trulie it doth me much good  
to talke of thee, to heare of thee,  
to write of thee, to conferre of  
thee, to reade euerie daie of thy  
glorie & blessednes, and to me-  
ditate often of that I read, that  
so at leastwise from the heate,  
perils, & sweatinges of this mor-  
tall and transitorie life, I maye  
E. I.                      passe

pasſe vnto the delectable coole  
of the liuelie aier, and ſo when I  
go to ſleepe may ſomewhat lay  
downe my wearie head in thy  
boſome.

For which cauſe I walk many  
times into the pleaſant fields of  
the holie ſcriptures, vvhether I  
plucke vppe the goodly greene  
herbes of ſentences by pruning;  
eate them by reading; chawe  
them by vſing and laie them vp  
at the length in the hie ſeate of  
memorie by gathering them to  
gither, that ſo hauing taſted thy  
ſweetnes, I may the leſſe per-  
ceiue the bitterneſſe of this miſe-  
rable life.

O thou moſt happie life; O  
right bleſſed kingdome, voyde  
of death<sup>e</sup> euerlaſting; where no  
times ſucceede by ages; where  
the cōtinuall day without night  
hath none end; where the con-  
quering ſouldior ioyned to that  
ioyfull

<sup>e</sup>Reue. 21, 4

ioyful quier of angels, and crow-  
ned with the crowne<sup>f</sup> of euer-  
lasting glorie, dooth sing to his  
God a song among the songs of  
Zion.

f 1 Pet. 5, 4

Oh that I might, my sinnes be-  
ing pardoned, and this burthen  
of the fleshe laide awaie soorth-  
with, O that I might enter into  
thy ioyes<sup>g</sup> to enioy euerlasting  
rest, that I might passe into the  
goodlie and glorious wals of thy  
citie, to receiue a crowne of life  
at the hands of my Lorde<sup>h</sup>; that  
I mighte bee among that holie  
quier, that I might stande with  
the blessed spirits before the ma-  
iestie of the Creatour<sup>i</sup>, that I  
might behold the present coun-  
tenance of Christ<sup>k</sup>, that I might  
see that Soueraigne, and vn-  
speakeable, and vncompassed  
light: and finallie, that I mighte  
beneuertouched with any fear  
of death<sup>l</sup> but reioice euerla-

g Mat. 25, 1

h Reue. 2, 10

i Reu. 22, 4

k 1 cor. 13, 12

l Reue. 21, 74

e. 2

stinglie

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stinglie for the gift of perpetual  
incorruption.

Chap. 22.

*Of the happines of the good  
soule hence departing.*



Appie is the soule,  
which departing  
from the earthlie  
bodie, goeth direct  
lie into heauen; secure it is and  
quiet, and feareth neither ene-  
mies, nor death<sup>a</sup>. For it enioyeth  
continuallie thy presence<sup>b</sup>, O  
God, & vncessantlie beholdeth  
the most glorious Lord, whom  
she hath serued and loued<sup>c</sup>, &  
whome now at the lengthe full  
ioyfullie & gloriousslie she hath  
attained vnto.

<sup>a</sup>Reu. 21. 4

<sup>b</sup>1 Co. 13. 12

<sup>c</sup>1 Cor. 2. 9

And this glorie of so great  
blessednes, neither time shal di-  
minish, nor anie wicked person  
take awaie<sup>d</sup>.

<sup>d</sup>Math. 6. 19

The daughters of Zion haue  
scene

praiers.

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seene her, and counted her blessed<sup>e</sup>, euen the Queens and the concubines haue praised hir saying :

<sup>e</sup> Sal. songs  
6, 8

Who is she that commeth vp out of the desert<sup>f</sup>, abounding in pleasure, leaning vpon her welbeloued?

<sup>f</sup> Sal. songs,  
8, 5

Who is she that looketh forth as the morninge <sup>g</sup>, faire as the moone; pure as the sun, terrible as an armie with banners?

<sup>g</sup> Sal. songs,  
6, 9

How cheerefullie goeth shee out, hasteneth, runneth, when amazed shee heareth her beloued saying vnto her on this wise<sup>h</sup>: Arise my loue, my faire one, and come awaie. For behold the winter nowe is paste: the raine is changed, and gone awaie.

<sup>h</sup> Sal. songs  
2, 10

The flowers appeare in our earth; the time of the singing of the bird is come, & the voice of the turtle is heard in our land.

c. 3

The

The fig tree hath brought forth  
her yong figges, and the vines  
with their smal grapes haue cast  
a sauer, arise my loue, my fayre  
one, and come awaie.

My doue that art in the holes  
of the rocke, in the secret places  
of the staires, shew me thy sight  
let mee heare thy voice, for thy  
voice is sweet, & thy sight com-  
lie.

Come awaie my chosen, my  
faire one, my Doue, mine vn-  
spotted one, my spouse come  
awaie, and I will put thee into  
my bedchamber: bicause I haue  
longed after thy beautie.

Come awaie, that thou mayst  
triumph in my presence vwith  
mine Angels, whose company I  
haue promised thee.

i Acts. 14, 21 After many perils and labori  
come awaie, enter into thy ma-  
sters ioule<sup>k</sup>, the vvhiche no man  
shal take from thee<sup>l</sup>.

<sup>k</sup> Mat. 25, 12

<sup>l</sup> Joh. 16. 22

Chap.

Chap. 23.

*A praier vnto Iesus Christ,*  
that he would vouchsafe in  
troubles to help vs.



H happie are al thy  
Saintes, O Christ,  
which haue passed  
ouer the sea of this  
mortalitie, and attained vnto  
the hauen of perpetuall quiet-  
nes<sup>a</sup>, securitie, and peace, where  
they are at rest, and alwaie ioy-  
ful and merrie.

<sup>a</sup> Esa. 35, 10

Wherefore of thy tender loue  
I beseech thee, O Christ, who art  
without care of thy self, be care-  
ful of vs, who needest not to care  
for incorruptible glorie, haue  
thou a consideration of our ma-  
nifold miseries.

<sup>a</sup> Rene. 7, 5

O our God, who hast chosen  
a people to thy selfe<sup>b</sup>, and en-  
dued them with glorie, making  
them bothe immortall of thine

<sup>b</sup> Rom. 8, 30



1 CO. 13, 12

immortalitie, and ioiful through  
thy blessed sighte <sup>c</sup>, I beseech  
thee be thou alwaies mindful of  
vs, and helpe vs, whoe as yet in  
the salt seas of this life are tossed  
with the surges about vs.

O thou goodlie gate, who art  
raised into a maruelous highnes  
helpe vs, vile pauement lieng  
much beneath thee.

Giue vs thine hand, and raise  
vp such as lie vpon the ground,  
that waxing strong out of weak  
nes, we may be made coragious  
in battel.

1 Ti. 2, 5

Make thou <sup>d</sup> intercession for  
vs continuallie, and vncestantlie  
praie for vs wretches, and most  
negligent sinners, that through  
thy praiers, we may be conioi-  
ned to the holie companie of  
saints, for otherwise we shal ne-  
uer be saued.

For alas, wee are verie fraile  
weak-

Praiers. 95

weaklings of no courage, creatures giuen to the seruice of the bellie and flesh, hauing in vs almost no sparke of vertue.

And yet placed vnder thy confession O Christ, wee are borne by y word of the crosse through this great and wide sea<sup>e</sup>, where in are things creeping innumerable, bothe small beastes and great; wherein the most cruell Dragon is<sup>f</sup>, alwaie prepared to deuoure vs<sup>g</sup>, wherein be the dangerous rocks, Scylla, and Charybdis, with other such like innumerable things, whereby the heedlesse & wauering in faith<sup>h</sup>, make shipwracke.

Wherefore, O Christ pray for vs, o good Christ, praie thou, we saie for vs, that thrugh thy good praiers and merits, we may deserue, ship and merchandise being saued, to attaine vnto the port of perpetual saluation, quie-

e. 5 etnes,

<sup>e</sup> Psal. 104,  
verse 25

<sup>f</sup> Reue. 12, 9  
<sup>g</sup> 1 Pet. 5, 8

<sup>h</sup> Iame. 1, 6

etnes, peace, and security, which  
neuer shal haue end, Amen.

## Chap. 24.

*A desire of the soule after  
the supernal Ierusalem.*

<sup>a</sup> Gal. 4. 26

<sup>b</sup> Rev. 21. 10

<sup>c</sup> Eph. 5. 23



O Mother Ierusalem<sup>a</sup>  
the holie Citie of  
God<sup>b</sup>, and the deer  
lie beloued spouse  
of Christ<sup>c</sup>, after thee doth mine  
hart couet; and my soule excee-  
dinglie is in loue with thy beau-  
tie.

<sup>d</sup> Sal. songs  
4. 7

Oh how comelie, how glori-  
ous, how honorable art thou;  
thou art all faire, and there is no  
spot in thee<sup>d</sup>.

<sup>e</sup> Psal. 45. 11

<sup>f</sup> Psal. 45. 2

Triumph and reioice, o beau-  
tiful daughter of the Prince; for  
the king hath a pleasure in thy  
fairenes<sup>e</sup>, and loues thy goodlie  
personage. O thou fairer than  
the children of men<sup>f</sup>.

But what is thy welbeloued, o  
thou

thou fairest among womens, of <sup>g</sup> Sal, song,  
the welbeloued? my welbelo- <sup>5,9</sup>  
ued is white and ruddie, y chie  
fest of ten thousand.

Like as the appletree among  
the trees of the forrest<sup>b</sup>, so is my <sup>b</sup> Sal. songs  
welbeloued among the sonnes <sup>2,3</sup>  
of men. Vnder his shadow had  
I delight; loe now I sit, and his  
fruit is sweet vnto my mouth.

My welbeloued putte in his  
hand by the hole of the doore<sup>i</sup>, <sup>i</sup> Sal. songs  
and mine hart was affectioned <sup>5,4</sup>  
toward him.

In my bed by night I sought  
him that my soule loued<sup>k</sup>, I  
sought and I found him. I hold <sup>k</sup> Sal. songs  
and wil not let him go, vntil he <sup>3,1</sup>  
bringe mee into my mothers  
house, into the chamber of her  
that conceiued me.

For there thou wilt giue mee  
thy teates moſte aboundantlie,  
and perfectlie, and wilt satisfie  
mine hart with a maruelloes sa-  
rictie,

1 Reue. 7, 15 **tietic, so that I shal neither hun-  
ger nor thirst anie more<sup>1</sup>.**

Oh, happie shal my soule be,  
yea happie and alwaies happie  
shall / bee, coulde I once get to  
beholde thy glorie, thine happi-  
nes<sup>m</sup>, thy beautie, thy gates and  
thy wals<sup>n</sup>, and thy streetes, and  
thy manifold mansions<sup>o</sup>; thy no-  
ble citizens, and thy mightie  
king in maiestie<sup>p</sup>.

For thy walles are of pretious  
stones<sup>q</sup>; thy gates of the richest  
pearles<sup>r</sup>; and thy streetes of the  
purest golde<sup>s</sup>, wherein is sung  
the ioyfull Halleluia<sup>t</sup> without  
intermission; thy manifold build-  
ings are founded vpon squared  
stones, builded vpon Saphires,  
inclosed with golden walles,  
whereinto none shal enter but  
the cleane, and in it no vnclean  
person shal inhabit<sup>u</sup>.

Beautiful art thou become, O  
mother Ierusalem<sup>x</sup>, and sweete  
in

1 Reu. 21, 18

1 Reu. 21, 21

1 Reu. 21, 21

1 Reu. 19, 1

1 Reu. 21, 27

1 Gal. 4, 26

praiers.

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in thy comforts, no such thing is  
in thee, as wee suffer in this  
world; and as we behold in this  
wretched life.

There is neither darkenes nor  
night, nor anie change of times  
in thee.

7 E(a. 35, 10)

There shineth not in thee ei-  
ther the light of the candle, or y  
brightnesse of the moon, or the  
glitteringnes of the starres; but  
the God of God, light of lighte  
euen the sonne of righteousness  
euermore doth lighten thee.

The white & vnspotted lamb,  
is thy pure and cleere light, thy  
sunne, thy cleerenes, and euer-  
lasting contemplation<sup>z</sup> of this  
most glorious king is all thine  
happines.

<sup>z</sup> 1 co. 13, 12

He is the king of kings in the  
mids of thee; and you are his mi-  
nisters about him.

There be the singing quires of  
Angels<sup>a</sup>, there the companies  
of

<sup>a</sup> Reue. 5, 11

<sup>b</sup> Eph, 2, 19

of supernal citizens<sup>b</sup>; there the solemnitie of al which haue returned from this woful peregrination vnto thy ioies.

<sup>c</sup> Reu, 21, 14<sup>d</sup> Reu, 7, 14<sup>e</sup> Reu, 12, 11

There bee the prudente Prophetes, the tyuelue Apostles<sup>c</sup>; the victorious hoste of infinite Martirs<sup>d</sup>; & the sacred conuent of holie confessors is there<sup>e</sup>.

There be both vpright men, and holie matrones, which haue ouercome the pleasures of this worlde, and the weakenesse of sexe; there be those young men, and maidens, which haue spent their time in godly conuersation.

<sup>f</sup> Mat, 25, 32

There be the sheepe & lambs that haue escaped the snares of this world, where they now triumph in their seuerall mansions the glorie of ech particular man differeth, but common is the ioy of them al.

There full and perfect charitie

tie doth raigne<sup>s</sup>, for God there  
is al in all<sup>h</sup>, whome they doe al-  
waies beholde<sup>i</sup>, and by behol-  
ding him, continnallie they  
burne the more in loue toward  
him.

g 1 CO 13, 13

h 1 CO. 15, 28

i Reue. 22, 4

They loue, & they praiſe him,  
they praiſe and they loue him;  
al their worke is to praiſe God  
without ending, without faint-  
ing, without toiling.

Oh happy, yea and euermore  
happie ſhal I be, if after the reſo-  
lution of this mortall bodie, I  
may heare thoſe celeftiall ſongs  
of melodie, which are ſung vn-  
to the praiſe of the eternal king,  
by thoſe citizens of the ſuper-  
nal countrie<sup>k</sup>, and by the com-  
panies of the ſpirits.

k Heb. 11. 16

Happie then, yea much hap-  
pie ſhould I bee, mighte I bee  
counted worthie to ſinge thoſe  
ſongs, and to wait on my King,  
my God, and my Capitaine; to  
behold



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behold him in his glorie, according as hee hath promised, saying<sup>1</sup>, Father, I will that they  
<sup>1</sup>Ioh. 17. 14 whome thou hast giuen me, be with me euen where I am, that they may beholde my glorie, which I had with thee, before the foundation of the world.

And in another place<sup>m</sup>, If any man serue me, let him folow me  
<sup>m</sup>Ioh. 12. 26  
<sup>n</sup>Ioh. 14. 21 for where I am, there shal also my seruant bee. And againe<sup>n</sup>, He that loueth me, shal bee loued of my father, and I wil loue him, and will shew mine owne selfe to him.



Chap

Chap. 25.

*A psalme, concerning the  
glorie of paradise, paraphrastical-  
lie made upon the words of  
S. Augustine.*

**V**Nto the wel of life endles,  
My soul, ah drie, my soul doth thirst  
Wherein it lies in great distress,  
The flesh hir gaile she would haue birst.  
She stirs, she strives, she sues amaine,  
Hir country to enioy againe.  
Her present case while she doth mourne,  
Subject to griefe, she thinks upon  
The glorious state she had beforne,  
Which now through sinne is quite igon,  
The euils wherein we be tost,  
Bring into mind the blisse we lost.  
For who can tel what ioy it is<sup>a</sup>,  
For to enioy the soueraigne peace<sup>b</sup>?  
Where the foundations of houses  
With pretious stones c rise and increase?  
With gold the roofes are al set out:  
With gold the parlors shine about.  
Of iewels onelie pretious,  
This goodlie building rected was:  
The streete whereof is glorious,  
Paved with gold as shining glas<sup>d</sup>.  
There is no slime, there is no lane,  
There is no sickness for to paine<sup>e</sup>.

<sup>a</sup> 1 Cor. 2, 9

<sup>b</sup> Phil. 4, 7

<sup>c</sup> Reu. 21, 3

<sup>d</sup> Reu. 21, 21

<sup>e</sup> 2 Reu. 4

No

No winter cold, no summer hot,  
 At no time there do men annoy,  
 Fresh roses alwaie may be got,  
 The spring alway men there inioy,  
 The saffron red, the lillie white,  
 The balm giueth sent men to delight.  
 The fields are fresh, the seed doth spring,  
 With honie sweet the riuers flow,  
 The pleasant odors comfort bring,  
 and sauers good from spices go.

The apples alwaie hang on tree,  
 And euermore the woods greene be.  
 The Moone doth rise ne yet incline,  
 Nor stars, nor sunne, do alter race,  
 The Lambe continuallie doth shine  
 In that same towne and blessed place.

[Reuc. 22, 5]

There is no time, nor any night,  
 But euermore the daie is bright.

[Mat. 13, 34]

For al the saints shine gloriouslie,  
 As doth the sunne & euen they do so,  
 After t he triumph mutually,  
 They sing together on a rowe,

And make report with harts al glad,  
 Of euery fight which they haue had.  
 Thare freed from sin, and rid from strife  
 Of bloud and spirit: the flesh and eke  
 The mind enioy the spiritual life,  
 And each one thing do thinke and seeke,  
 Thers none offence to molest,  
 they now possessing perfect rest.  
 Ful gladlie they do mention make,  
 Being rid from change of former case,

And

And comfort much they alwaie take,  
Of pleasant truth seeing the face.

h Reu, 22, 4

Hence liuely ioy from liuing spring:  
There being rid they skip and sing.

They noble, strong, they iocund are,  
From troubles now they be set free,  
The healthful there right wel do fare:  
And youth dreads nought old age to see.

Hence too & thence they spring & last  
For frantie now is gone and past.

Their state diuine doth vp swallow.  
The mightie force of death so fel,  
God knowing al things they which know,  
All other things must know right well.

For each mans hart to ech mans sight  
Is ope. In one they do delight.

One thing they loath, one thing they like,  
Their harts and mind, and wil are one:

Albe they are not crownd alike,  
For those good deeds which they haue don

Loue worketh so that each mans blis,  
To al men due, and common is.

1 Mat. 24, 8

The Eagles meet where carcase lies,  
That halie soules with Angels good,

May be renewed in the skies:

In every place they eat one food,

They filled are, and yet do craue (haue  
they would those things the which they  
yet hath they nought: though full they be  
Their hunger doth them mane nothing.

They eat and that ful greedilie,

And eating pricks them to eating.

The

*The pleasant songs expel sad feares,  
 And organ pipes do please the eares,  
 Due praise they yeeld vnto the king,  
 Throgh whom they do triumph in blis,  
 O happy soule is such, seeing  
 Before the Lord it present is,  
 And from hie feare with look ful bold,  
 How earth is ruled doth behold,  
 And how the starres, the sunne and moon  
 With planets all their place do keepe  
 After my sight, O let me soone  
 Approch vnto this fellowship,  
 O Christ, my sure do thou regard,  
 Of striners who art the reward.  
 And make me to receiue a part  
 Of that same blis which they possesse.  
 Giue strength that with coragious hart,  
 I may endure the fight easelesse.  
 That battel fought, I shen may find  
 Long rest, thee Christ, euen to my mind.*

Amen.

## Chap. 26.

*The praise which the soule  
 continualie doth ascribe vnto god,  
 through the contemplation of  
 his supernal blef-  
 sednesse.*

a Psal. 103, 1

**M**Y soule, praise thou  
 Lord<sup>a</sup>, and all that  
 within mee, praise his

hol

holie name.

My soule, praise thou the lord  
and forget not al his benefits.

Praise the Lord, al ye his works  
in al places of his dominion, my  
soule praise thou the Lord.

Praise we the Lord, whom an  
gels praise<sup>b</sup>, dominions adore<sup>c</sup>  
powers do reuerence, to whom  
the Cherubins, and Seraphims  
continuallie do crie<sup>c</sup> Holie, Ho-  
lie, Holie.

<sup>b</sup> Ren, 7, 11

<sup>c</sup> Phi, 2, 9

<sup>d</sup> Isaie 6, 3

Ioine we therefore our voices  
to the voices of the holie An-  
gels; and according to our ha-  
bilitie, let vs praise the GOD  
which we both haue. For they  
whose eies euermore bee fixed  
vpon the Lord, whom they be-  
hold, not through a glasse dark  
lie<sup>c</sup> but face to face: they doe  
most purelie and without ceas-  
ing praise the Lord.

<sup>e</sup> 1. Cor. 13  
vers. 12

But who can, yea so much as  
in thought comprehend, much  
lesse

lesse in words expresse, what an infinite multitude of those blessed spirits, and celestiaall powers are in the presence of the Lorde God almightie! Or what continuall ioye they receiue by the sight of God! what euerlasting mirth! what heate of loue, not to their greefe, but to their delectation! what a desire is in them of the sight of God with satietie & a satietie with desire, in whom neither desire ingendreth grief, nor satietie bringeth loathing! Howe blessed they are by cleauing to thy foueraigne blessednes! How they be made lighte, ioyned to the true light! Finally, alwaie beholding the vnchangable Trinitie, they be conuerted into an vnchangable nature!

But when shall we be able to comprehend the glorious condition of the Angels; when we are not able to searche out the nature

nature of our owne soules?

What is this thing which can quicken the fleshe, and yet voluntarilie cannot bind it selfe to holie cogitations ! what kind of thing is this which is so stronge, and yet so weake; so small, and yet so mightie, that it searcheth out the secrets of God, and beholdeth celestial thinges, which for mans behoofe is wel known to haue, through sharpenesse of wit, inuented the knowledge of manie sciences ? what kinde of thing is this the which knoweth so much of other things, and yet is vtterlie ignorant howe it selfe was made ?

For although much be spoken doubtfullie of some, concerning the beginning of the soule ; yet we find how it is a certaine intellectuall spirite made through the power of the Creator; liuing euerlastingly in her kind, quickening



kening the mortall body which it sustaineth; subiect to alteration; prone to forgetfulnes, which feare manie times troubleth, and mirth puffeth vp.

Genes. 1, 1  
1 Kin. 8, 27

O strange thinge, most wor-  
thie to be wondred at! Of God  
the Creator of all thinges<sup>f</sup>, who  
is incomprehensible<sup>g</sup> and vn-  
terable, all doubtfulnes laide a-  
part, wee read great things and  
verie maruelous, we speak, and  
write also: yet whatsoeuer wee  
saie, either of angelles, or of the  
soules of men, we cannot so ea-  
silie approue the same.

But omit we these things, and  
mount we; leaue we, and ouer-  
passe we whatsoeuer is created;  
and let vs directe the eies of our  
faith vpon him who hath made  
all things.

Wherefore I wil make degrees  
of ascension in mine heart; and  
therby mount vp vnto my soul,  
and

and by my fouler and vnderstand-  
ing ascend vnto my lord, who  
abideth aboute ouer mine head:

Let what soeuer is either visi-  
bly seene, or spirituallie imagi-  
ned, with a strong hand be fara-  
waie removed from the sight of  
mine hart & minde: only let the  
pure vnderstanding, going on  
plainly, attaine, & abide vnto  
him who is the Greater both of  
Angels, and of soules; and of  
al things beside.

h Psa 143, 1

1 Gene. 1, 26

h Genes, 1, 1

Blessed is that mind which for-  
saketh base things belowe; and  
seeketh after hie thinges, which  
maketh a nest in the rock, and  
from the highe cliffe with Eagles  
eyes beholdeth the son of right-  
eousnes.

For nothing is so goodlie, and  
so comfortable, as with the sight  
of the minde, and desire of heart  
to behold the verie Lord alone,  
and after a marueilous manner

invisible to behalder the invisible:  
 1. Tim. 1, 17 ble: and so to tast another, not  
 this sweetnesse, and to see another,  
 not this light.

Because this light, which is inclosed in a place, is ended by time, and changed by the interruption of nightes; and is common with vs to wormes & beastes, and to say the truth, in comparison of that Soueraigh light, cannot be called light, indeede, but night rather.

Chap. 27.

*What it is to hold, and to behold God in part, and how we are to conceiue of God.*



And althoughe that soueraigne and vnchangeable essence that true light, that lasting light, that lighte of Angels can be seene of none in this life (for that preheminence is reserved

serued for the Saints in celestiaall  
glory;) yet firmelie to beleue,  
and to vnderstand, & to marke,  
and zealouslie to couet for the  
same, is after a sort to holde, and  
to behold the same.

Let the voice therfore sound  
aboue the Angels; and let man  
with an intentiue mind beholde  
God, and praise him with words  
as wel as he can.

For it is meete that the crea-  
ture doe praise his Creator. Be-  
cause he hath made vs to praise  
him<sup>a</sup>, who standeth not in need  
of our praise.

<sup>a</sup> isa 43. 7

And he is an incomprehensible  
vertue wanting naught<sup>b</sup>; great  
is our Lorde God and al suffici-  
ent to himselfe, great also is his  
power, his wisdom is infinit<sup>c</sup>.  
Great is our Lord GOD, and  
much to be praised<sup>d</sup>.

<sup>b</sup> 1 ier. 14  
vers. 35

<sup>c</sup> Psa. 147. 5

<sup>d</sup> 1 chro. 16  
23

Him therefore let the minde  
loue<sup>e</sup>, the tongue praise, y hand

<sup>e</sup> Deut. 6, 5

f. 2.

wrike;

write; and in these holie cogitations let the faithful soule who-  
lie exercise hir selfe.

With these pleasant iunkates  
of celestially contemplation let  
the zealous man, and the behol-  
der of heauenly matters refresh  
himselfe daie by daie, that bee-  
ing fattened with this celestially  
foode, he may crie with a great  
voice, he may crie from his hart  
roote, with gladnes he may crie,  
and with a most earnest desire  
of the mind, say on this wise.

Chap. 28.

*A praier expressing the ma-  
nifold properties of God.*

<sup>a</sup>Ysa. 40. 11

<sup>b</sup>Isay 6. 4

<sup>c</sup>Gen. 17. 1

<sup>d</sup>Psal. 145. 9

<sup>e</sup>Psa. 145. 5

<sup>f</sup>Mat. 6. 4

<sup>g</sup>Ecc. 15. 18

<sup>h</sup>Sal. songs.

verse 5. 10

<sup>i</sup>Psa. 145. 8

<sup>k</sup>Psal. 90. 1

<sup>l</sup>Psa. 139. 7



Most hie<sup>a</sup>, most ho-  
ly<sup>b</sup>, most mighty<sup>c</sup>,  
moste mercifull<sup>d</sup>,  
moste righteous<sup>e</sup>,  
most secret<sup>f</sup>, present<sup>g</sup>, beautiful<sup>h</sup>,  
and most strong God<sup>i</sup>.

Stable<sup>k</sup>, incomprehensible<sup>l</sup>,

inuisi-

inuisible<sup>m</sup>, yet beholdinge all  
things<sup>n</sup>, immutable<sup>o</sup>, yet alte-  
ring al things<sup>p</sup>, immortal<sup>q</sup>, vn-  
placed<sup>r</sup>, vnmeasured<sup>s</sup>, vncom-  
prehended<sup>t</sup>, without end<sup>u</sup>;

Inestimable<sup>x</sup>, vnutterable<sup>y</sup>,  
wonderfull<sup>z</sup>, vnmooueable<sup>a</sup>,  
mouing al things, vnsearche-  
able<sup>b</sup>, vnspcakable, feareful and  
terrible<sup>c</sup>, to be honoured<sup>d</sup>, ser-  
ued<sup>e</sup>, worshipped<sup>f</sup>, and reue-  
renced<sup>g</sup>;

Neuer yong and neuer old<sup>h</sup>,  
renuing all things<sup>i</sup>, rooting out  
the houses of the proude, yet  
marke they not so much:

Alwaies working<sup>j</sup>, and yet  
euer at rest; gathering, and yet  
neuer wanting; bearing vpp al  
things<sup>k</sup> and yet not burdened;  
filling all things<sup>l</sup> and yet not in-  
cluded; the creator<sup>m</sup> protector,  
nourisher<sup>n</sup>, and maintainer of  
al things:

<sup>m</sup> 1 Tim. 1, 17

<sup>q</sup> Ecc. 23, 12

<sup>o</sup> Mala 3, 6

<sup>p</sup> Pl. 102, 25

<sup>r</sup> 1 Ti. 6, 16

<sup>s</sup> Job. 23, 8

<sup>t</sup> Barn. 3, 24

<sup>u</sup> Pl. 139, 7

<sup>x</sup> Lam. 3, 19

<sup>y</sup> Ex. 15, 15

<sup>z</sup> Job. 11, 7

<sup>a</sup> Pl. 139, 6

<sup>b</sup> Pl. 107, 24

<sup>c</sup> Ro. 11, 23

<sup>d</sup> Deut. 7, 21

<sup>e</sup> Malac. 1, 6

<sup>f</sup> Pl. 33, 8

<sup>g</sup> Deut. 6, 13

<sup>h</sup> Pl. 90, 1

<sup>i</sup> Wis. 7, 27

<sup>j</sup> Iohn 5, 14

<sup>k</sup> Hebr. 1, 3

<sup>l</sup> Ecc. 23, 18

<sup>m</sup> Gen. 1, 1

<sup>n</sup> Pl. 104, 27

f. 3. Sec-

• Luk. 15, 4    Seeking<sup>o</sup>, when thou lackest  
 P Wis. 11, 23    naught; louing<sup>2</sup>, yet not infla-  
 1 Exo. 20, 5    med; ielous<sup>9</sup>, and yet vnmoo-  
 Gen. 6, 6    ued; thou repentest<sup>n</sup>, and yet art  
 P Psal. 78, 5    not greeued; thou art angrie<sup>f</sup>, &  
 yet not disquieted.

• Wis. 7, 27    Thou changeest thy workes<sup>r</sup>,  
 P Psal. 33, 11    but not thy counsel<sup>u</sup>; thou recei-  
 uest what thou findest not, and  
 neuer loosedst:

• Thou art neuer poore, yet art  
 thou glad when thou gettest; at  
 no time couetous, yet exactest  
 vsurie.

Many are bountiful to binde  
 thee vnto them, yet whloe hath  
 aught which is not thine<sup>x</sup>?

• 1 Co. 4, 7    Thou payest debtes, owing  
 7 Mat. 18, 17    naught, thou forgiuest debtes<sup>y</sup>,  
 and yet forgoest nothing;

• Thou quickenest al thinges<sup>z</sup>,  
 21 Ti. 6, 13    thou haste created all thinges<sup>z</sup>,  
 a Iohn 1, 1    thou art euery where<sup>b</sup>, and e-  
 b Ecc. 16, 18    uery where whole:

Thou mayest bee vnderstood,  
 but

but not scene<sup>c</sup>; and arte no  
where wanting<sup>d</sup>; yet arte thou  
far from the cognations of the  
wicked<sup>e</sup>.

<sup>c</sup> 1 Tim. 1. 17

<sup>d</sup> Psa. 139. 7

<sup>e</sup> Pro. 15. 25

There art thou, where thou see-  
mest not to bee; for where thou  
art not to shew fauour, thou art  
to execute vengeance.

Thou touchest all things, yet  
not all alike; for some thinges  
thou touchest, that they may  
onlie be, and not liue, perceiue,  
and discern;

Some thinges thou touchest  
that they may liue, and haue  
sense, but not discern.

And somethings also thou tou-  
chest, that they may bee, and  
perceiue, and discern too.

And although at no time thou  
art vnlike to thy selfe; yet tou-  
chest thou diuers thinges diuer-  
sly;

Thou art present alwaies eue-  
ry where; yet art thou hardlie to



be found out :

We follow thee standing, yet  
can we not lay hold vpon thee

Thou possessest all thinges,

1 Psal. 139, 7 fillest all thinges, compasseth all  
thinges, ouerpassest all thinges,

and bearest vpon all thinges

And yet thou bearest not of  
one parte, and of another art o-  
uerpassed, neither of one parte  
fillest thou, and of another com-  
passest, but in compassing thou  
fillest, and filling compasseth, in  
bearing thou ouerpassest, and in  
ouerpasing bearest. Againe  
thou teachest the heartes of the  
faithfull, without noise of

words.

Thou reachest from one end to  
another mightily, and come-  
liedost thou order all thinges.

Thou art neither enlarged by

places nor changed by times.

Neither is there any recessse,  
or accessse vnto thee, but thou  
dwell-

dwellst in the lighte that none  
can attaine vnto<sup>n</sup>, whome ne- 1 Ti, 6, 16

ther man sawe, neither can see.  
Abiding in thy selfe quiet, thou  
goest about the whole worlde,  
euery where, beeing altogether  
at whole euery where.

For thou canst neither bee cut  
nor deuided; because thou art  
truellike one<sup>n</sup>; nor yet be broght  
in parts, in as much as al whole Deut, 6, 4  
thou keepest the whole, fillest  
the vvhole, lightenest and pos-  
sessest the whole.

The bottomles depth of this  
mysterie neither the minde of  
manne can conceiue, nor the  
tongue of orators expresse, nor  
the most learned bookes in any  
librarie make euidente. Were  
the whole worlde replenished  
with bookes, yet could not thine  
vnspeakeable knowledge bee  
vntered; because thou art in-  
deede vnutterable : thou canst

o W

f. s.

by

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by no meanes be either written  
or concluded, beeing the foun-  
taine of Gods heauenlie lighte  
and the sonne of eternal bright-  
nes.

For thou art great without  
quantitie, and therefore vnmea-  
sureable; good without quality,  
and therefore in deede and so-  
ueraignlie good; yea, to saie the  
trueth, there is none good but  
thou alone<sup>o</sup>, whose wil is a work  
and whose will is abilitie.

• Mat. 19, 16

• Genes. 1, 1  
Hebrs 1, 1

Who hast of nothing created  
al things<sup>r</sup>, the which thou ma-  
dest, euen onelic because thou  
wouldest.

Who possessest all thy crea-  
tures without any lacke; gover-  
nest them without labour; and  
rulest them without paine; for  
there is nothing either of things  
on, high, or of things below, that  
can disturbe the order of thy go-  
uernment.

Who

Who art in all places without  
any place; and containest all  
thinges without enclasure, and  
remainest euerie where<sup>a</sup> with-  
out seat or motion.

<sup>a</sup> Ecc. 23, 18

Who neither art the author of  
sinne<sup>c</sup>, (which thing onlie thou  
canst not doe<sup>c</sup>, who canst do all  
things<sup>d</sup>) neither hast thou been  
sorie for aught which thou hast  
doone, neither art thou distur-  
bed with anye commotion of  
the mind, nor hast anye losse by  
the destruction of the vhole  
world.

<sup>c</sup> Ecc. 15, 10

<sup>d</sup> Psal. 11, 5

<sup>e</sup> Exod. 6, 3

Who neither commendest<sup>a</sup>,  
nor commandest wickednesse<sup>b</sup>  
whoe at no time lyest<sup>c</sup>, because  
thou art the euerlasting truth<sup>d</sup>.

<sup>a</sup> Psalm. 5, 4

<sup>b</sup> Ecc. 15, 20

<sup>c</sup> Rom. 3, 4

<sup>d</sup> Psal. 117, 2

By whose goodnesse we were  
created<sup>a</sup>, by whose iustice wee  
are punished<sup>b</sup>; by whose mercy  
we are saued<sup>c</sup>.

<sup>a</sup> Gene. 1, 26

<sup>b</sup> Dani. 9, 4

For we are to worshippe in  
steed of God nothing<sup>d</sup> be it co-  
lestial,

<sup>c</sup> Psal. 103, 3

<sup>d</sup> Exo. 20, 3

lestial; or of the substance of the  
fire; or earthlie, or else howe-  
uer sensible.

<sup>Exod. 3, 14</sup> For thou art what thou art,  
<sup>Malac. 3, 6</sup> and changeſt not. To whom  
chiefly belongs that which the  
Greeks call *On*, the Latins *Eſs*,  
because thou art alway the ſame  
e, and thy yeares ſhall not faile.  
<sup>Ps. 103, 27</sup> Theſe, & much moe things haue  
I learned of the holie mother the  
<sup>Iohn. 4, 26</sup> Church<sup>n</sup>, whereof through thy  
grace I am made a member.

Of her haue I learned howe  
thou the alone<sup>i</sup>, and true God<sup>h</sup>  
<sup>Ps. 89, 10</sup> both haſte no bodie<sup>l</sup>, and alſo  
<sup>Ioh. 17, 10</sup> art vnſubiect to paſſions: and  
<sup>Ioh. 4, 24</sup> now nothing of thy ſubſtance  
or nature is anie vvaie violable,  
or changable, or compounded  
or created; and therefore cer-  
taine it is, howe thou canſt nei-  
ther bee perceiued by anie bo-  
dilie eies<sup>n</sup>, nor could euer bee  
ſeene in thy proper nature of a-  
nic

the mortal man, should be able to see John 1, 18

For hence it maye euidentlie  
be gathered, that where angels  
do now behold thee, there we  
also after this life shal see thee.

Nay, the very Angels neither  
are able to see thee as thou arte  
in thy selfe;

Nay, to conclude, the almightie  
Iimitie is knowne to none;  
but to thy selfe onlie.

### Chap. 29.

*Of the vnitie of persons, and  
pluralitie in God.*

And thou an vnitie of  
the Godhead, tho-  
rough the pluralitie  
of persons manifold,  
art in number infinite, and  
therefore measureable vnmea-  
sureable, and waightlie vnwai-  
able.

For we acknowledge no be-  
ginning of the soueraigne good-  
nes,

nes, the which thou art, of who  
thorough whom, in vvhome all  
things, but through participati-  
on thereof we say al good things  
are.

• 1 cor. 4. 7

James 1. 17

For thy diuine essence hath  
elwaies byn, and yet is without  
matter, althoughe it lacke no  
forme, to v<sup>e</sup> ecte, infourmed, the  
forme of formes, the most wel-  
formed forme, the which while  
thou imprintest as a scale to e-  
uery particular thing, thou ma-  
kest them doublelesse to differ  
from thy selfe without anye ei-  
ther of your augmenting, or di-  
minishing, but whatsoeuer is in  
the world, it is thy creature.

• Iohn. 1. 1

O simple trinitie, and Triple  
ynitie, God, whose almightines  
both possesseth, and ruleth, and  
replenisheth all thinges which  
thou hast created.

Neither in saying howe thou  
fillest al thinges, meane we that  
they

they containe thee; but rather  
that thou containest them, yea  
ther by partes fillest thou all  
things, nor yet may it be thou-  
ght, that euerie thing according  
to the greatnes of the portion it  
hath, receiuethe thee; that is, the  
greatest thing more, and the  
smallest thing lesse; thou rather  
being in all things, or more true-  
lie all things in thee; whose om-  
nipotencie includeth all things;  
neither can any manne finde a  
waie to escape thy power.

Act. 17. 29

Ps. 139. 7

For whosoever hath not thy  
favor, can by no meanes abide  
thy displeasure, as it is written;  
Neither from the East, nor from  
the West, nor from the South,  
but God is the iudge: & againe  
; Whither shall I goe from thy  
spirit, or whither shall I go from  
thy presence?

Ps. 75. 6

Ps. 139. 7

The rumer of thy diuine  
greatnes is this, that we knowe

thee



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thee to be within all things, not  
as included, and without all  
things, yet not as excluded. And  
therefore thou art within, that y  
maist containe al: and therefore  
without, that all things may be  
comprehended within the im  
mensitie of thy circumscribed  
greatnes.

So then by that thou art within,  
thou art knowne to be a Crea  
tor, by that thou art without,  
wee perceiue how thou art the  
gouernor of all things.

And least all things which are  
created, might be without thee,  
thou arte within, and without,  
that all things may bee included  
of thee, not by local greatnesse,  
but by thy mightie presence,  
who art euerie vwhere present,  
and all things present before  
thee: althoughe some vnder  
stand these things, yet some doe  
not.

The

The vnitie then be thine inseparable nature, cannot have separable persons; because as thou art a Trinitie in Vnitie, and a Vnitie in Trinitie, so canne you not haue a separation of persons.

Sometimes indeede those persons are particularlie named <sup>h</sup>, <sup>b</sup> Mar, 3, 16  
but so thou wouldest, O god the Trinitie, declare thy selfe inseparable in persons, that there is no name in any one person, but may bee referred vnto another, according to the rule of relation.

As the father vnto the sonne and the sonne vnto the Father; so hath the Sonne true relation both vnto the Father and the Sonne.

Also those names which signifie either your substance, O God, or person, or power, or essence, or els what, whiche properlie

perlie is called God, do equally agree to al the persons, as great God, almightie, eternal, and generallie al thinges, which naturally are spoken of God.

So that there is no name of nature, which so may agree vnto the God the Father but the same also may fitlie bee referred vnto the sonne and holy ghost.

We saie how thou the Father art naturallie God, so is the son naturallie God, & the holy ghost naturallie, & yet not three gods, but one God naturallie, the Father, the Sonne, and the holie ghost.

And therefore, O God holie Trinitie, in persons thou art inseparable, in sense are they to be vnderstood, though in sounde you haue separable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the

the persons in the holie Trinitie  
which is one<sup>i</sup>, verie God<sup>k</sup>, can-  
not be diuided, for that the name  
of euerie person, respecteth al-  
waie another person.

<sup>i</sup> Ps. 86, 10

<sup>k</sup> Iohn 17, 3

<sup>i</sup> Thes. 1, 9

If I saie the Father, I point vn-  
to the Sonne, and if I name the  
Sonne, I presuppose a father, if  
I mention the holie spirit, I must  
necessarily vnderstand of whom  
hee is the spirit, namelie of the  
Father and the son.

For this is the true faith, pro-  
ceeding from sound doctrine :  
this vndoubtedlie is the catho-  
like and right faith, which God  
of his goodnes hath taught me  
in the bosome of the mother  
church!

<sup>i</sup> Gal. 4, 6

Chap. 30.

*A zealous praier vnto the  
blessed Trinity.*

**W**herefore, O Lord, my  
faith, which thou hast  
giuen me to my salua-  
tion,

tion, calleth vnto thee.

• 1. 1. 1. 1. 1.  
• 1. 1. 1. 1. 1.  
• Rom. 1. 17  
• 1. 1. 1. 1. 1.

For the faithfull soule liueth  
by faith<sup>a</sup>; he enjoyeth in hope<sup>b</sup>  
which one daie hee shal behold  
in thee.

O my God, vnto thee crieth  
my pure conscience, and the  
sweete loue of my faith, which  
the darknes of ignorance being  
driven away, thou hast brought  
vnto y<sup>e</sup> knowledge of the truth;  
which also thou hast plucked  
from the foolish bitternes of this  
worlde, and made comfortable  
and pleasant to me through thy  
sweet loue.

Vnto thee, O blessed Trinity,  
doth the cleere voice, and syn-  
cere loue of my faith cal, which  
nourishing the same from the  
cradle, thou hast inlightened al-  
waie by the light of thy grace;  
and confirmed mightilie in me  
through the instructions of our  
mother the church.

Vnto

Vnto thee, do I call, o happy,  
and blessed, and glorious, and  
single Trinity, Father, & Son,  
and holy Ghost.

God, Lord, and Comforter,  
loue, grace, and communi-  
on, the begetter, the begot-  
ten, the reuerend;

The verie light of the verie  
light, the very illumination;  
The spring, the fount, and the  
watering;

Of one, al: thorough one al;  
in one, al things:

Of whom, through whom,  
in whom are al things;

The liuing life, the life from  
the liuing, the quickener of such  
as liue;

One of himselfe, one of one,  
one of two;

A being of himselfe, a Being  
of another, a Being from both;

The Father is true, the Sonne  
truth, & the holie Ghost truth:

So

Math. 1, 19

d Iohn. 3, 16

e 2 co. 13, 13

f Deut. 6, 4

g Deut. 6, 13

h Ioh. 10, 16

i 2 co. 13, 13

k Hebru. 1, 4

l Acts 13, 33

m Titus. 2, 5

n Iohn. 1, 4

o Act. 17, 28

p Iohn. 1, 1

q Iohn 5, 9

r Iohn 14, 9

s I Iohn 5, 6

So that the Father, the world  
and the Comforter, are one es-  
sence, one power, one good-  
nes, & one blessednes, of whom  
through whom, and in whom,  
are al things blessed, whatsoe-  
uer things are blessed.

## Chap. 31:

*How that God is the true &  
the soueraigne life.*



God, the true and  
the soueraigne life,  
of whom, through  
whom, & in whom  
al things doe liue<sup>a</sup>, whatsoeuer  
things do liue true lie, and in hap-  
pie state.

O God, euery goodnesse and  
goodlines; fro whom<sup>b</sup>, through  
whom, and in whom are al good  
and goodlie things, which are  
good and goodly.

God, whose faith quickneth,  
hope erecteth, and loue linketh  
vs, O God,  
God,

God, who hast commanded vs  
to prae vnto thee, and makest  
thy selfe to bee found, and open-  
est to him which knocketh.

• Marth. 7. 7

God, whom none forgoeth but  
the deceaued, none seeketh but  
the admonished, and no man  
findeth but the purged.

• Ioh. 6. 44.

• Marth. 5. 8

• Iohn. 17. 3

God, whom to know is life,  
whom to serue is to raigne, and  
whom to loue is the saluation  
and ioy of the soule.

Thee, both with my lips, and  
with mine hart, and with al my  
strength, I do praise, blesse, and  
worship, to thy clemencie and  
goodnesse I doe yeeld humble  
thanks for al thy benefits, and to  
thy maiestie doe I singe, Holie,  
Holie Holies.

• Esay 4. 1

O blessed Trinitie, I beseech  
thee vouchsafe to com into me,  
and to make me a meet temple  
for thine holines.

I doe pray the Father through  
the



the Sonne; I praise the Sonne  
through the Father: I praise the  
holy spirit by the Father and  
the Sonne, that all wickednesse  
may be set farre awaie from me,  
and that all the holy vertues may  
be implanted within me.

O infinite GOD, of whom,  
through whom, and in whome  
are all things made, both visible  
and invisible; which inloseth  
thine outward works, and filleth  
thine inward; governeſt them  
aboue, & bearest them below,  
keepe mee the worke of thine  
handes, which trust in thee, and  
hope only in thy mercie. Keepe  
mee I beseech thee, both houre  
and euery where; now and al-  
waie, within and without, be-  
fore and behind, aboue and be-  
neath, round about, so that there  
be no place for the snares of the  
emie against me.

Thou art God almightie, the  
keeper

1 Gen. 35, 12

keeper and protector of all that  
trust in thee<sup>m</sup>, without vyhorne <sup>= Ps, 12, 30</sup>  
none is in safetic, no man is free  
from danger.

Thou art God, and beside thee  
there is none other<sup>n</sup>, eyther in <sup>= Deut. 4, 39</sup>  
heauen aboue, or in earth bee-  
lowe; which doest great things  
and vnsearchable<sup>o</sup>, and maruel <sup>= Iob. 5, 2</sup>  
lous things without number.

Meete is it that thou be prai-  
sed, that thou be honoured, that  
thou bee magnified with com-  
mendations:

To thee the whole troupe of  
Angels, to thee the heauens and  
all the powers do sing, and con-  
tinuallie yeelde praises, as crea-  
tures to the Creator, seruauntes  
to the Lorde, souldiers to theyr  
King.

Euerie creature doeth extoll,  
and euery soule dooeth glorifie  
thee the holie, and vndeuided  
Trinitie.

*A forme of thankesgi-  
uing vnto God.*

a song of y  
three chil-  
dren, ver. 87



O thee the holye &  
humble mē of hart  
a, to thee the spirits  
and soules of the  
righteous; to thee doe al the fir-  
meriall citizens, together with  
all the orders of blessed spirites,  
yeeld humble praise and glorie,  
and exalt thee aboue all thinges  
for euer.

O Lorde, gloriouslie and ho-  
norable do those heauenlie ci-  
tizens adorne thee with praises.  
Man also, the most excellent a-  
mong thy creatures, doth mag-  
nifie thee.

Yea and I too a miserable sin-  
ner doe exceedinglie desire to  
praise thee, & greatly do I loue  
to loue thee aboue all thinges.

b Psalm. 7, 1  
c Psal. 43, 8

O my GOD<sup>b</sup>, my life<sup>a</sup>, my  
strength,

Strength<sup>d</sup>, and my praise<sup>e</sup>, giue  
me grace to praise thee.

<sup>d</sup> Psal. 18. 1

<sup>e</sup> Psa. 118, 14

Put thy light in mine hert, and  
thy word into my mouth; that  
both mine heart may thinke vp  
on thy glorie, and my tongue  
sing out thy praises euerie daie<sup>f</sup>

<sup>f</sup> Psal. 71, 3

But forsomuche as praise is not  
seemlie in the mouth of a sin-  
ner<sup>g</sup>, and I am a man of pollu-  
ted lips<sup>h</sup>: purge mine hart, I be-  
seech thee, from all iniquitie<sup>i</sup>;  
sanctifie mee both within and  
withour, O almighty sanctifier,  
and make me worthie to sound  
forth thy praise.

<sup>g</sup> Ecc. 15, 9

<sup>h</sup> Esaie. 6, 5

<sup>i</sup> Psalm. 51, 7

Receiue in good part from the  
hand of the heart, and from the  
loue of the mind, receiue, I pray  
thee, the sacrifice of my lips, and  
let it be acceptable in thy sight;  
and ascende vp vnto thee like a  
sweet smellin<sup>j</sup> gsauor.

Let thine holie memorie, and  
thy blessed sweetnesse possesse

my whole soule, and rauish me  
with desire of inuisible things.

Let my soule / beseech thee,  
passe from visible vnto inuisible;  
from terrestriall vnto heauenlie,  
vnto eternall from transitorie  
things; let it passe / saie, and see  
thy wonderful vision.

• Psal. 117. 2

• 1 Iohn. 4. 8

• 1 Tim. 1. 17

• Psal. 31. 14

O eternal veritie<sup>k</sup>, & true cha-  
ritie<sup>l</sup>, and deere eternitie<sup>m</sup>, thou  
art my God<sup>n</sup>, vnto thee doe I  
fighe, after thee doe I couet, on  
thee doe I thinke, vnto thee doe  
I desire to come night and day:  
who so knoweth thee, knowes  
the truth<sup>o</sup>, knowes eternitie.

• Iohn, 14. 6

Thou o truth, bearest the pre-  
eminence aboue all things who  
wee shall beholde euen as thou  
art<sup>p</sup>, when as this blinde and  
mortal life is passed away, wher  
in it is saide vnto vs, Where is  
thy God<sup>q</sup>? And / saie, Thou art  
my God<sup>r</sup>.

• 1 Ioh. 3. 2

• Psal. 42. 3

• Psal. 31. 14

Somewhat / breath after thee  
when

when I powre out my soule vpon thee in the voice of ioye and confession, as one that maketh good cheer, and keepeth a feast, and as yet is pensiue, because it slideth backe, and becommeth a deepe, or more trulie perceiueth it selfe as yet to bee a verie deepe indeed.

My faith, which thou hast inflamed in the night before my feete, sayeth to it, Why art thou cast downe my soule; and why art thou disquieted within mee? Wait on God; his word is a lanterne vnto my feete. Wait and perseuere, vntill the night, euen the mother of the wicked, bee gone awaie, vntill the wrathe of God, whose children we some time were, be passed away.

For we haue bin yet this darkness vntill this streame of waters flow awaie, wee carrie yet the remnants in the bodie dead

in respect of sinne, vntil the daie  
doe rise, and shadowes depart;  
wait on God, in the morning I  
shal stand before him, and be-  
hold, and alwaies praise him.

1<sup>st</sup> Psal. 5, 3.

In the morning I wil directe  
me vnto thee<sup>y</sup>, and beholde the  
health of my countenance, euen  
my God, who shal quicken our  
mortal bodies<sup>z</sup>, because of the

2<sup>nd</sup> Rom. 8, 11

Spirit dwelling in vs, that nowe

2<sup>nd</sup> Ephes. 5, 8

we may be light<sup>a</sup>, while yet we

2<sup>nd</sup> Rom. 8, 24

are saued by hope<sup>b</sup>, and are the

4<sup>th</sup> 1<sup>st</sup> Thes. 5, 5

children of lighte, and the chil-

4<sup>th</sup> 1<sup>st</sup> Thes. 5, 5

dren of the day<sup>c</sup> not of the night

4<sup>th</sup> 1<sup>st</sup> Thes. 5, 5

neither of darknes.

4<sup>th</sup> Ephes. 5, 8

For we were once darkened<sup>d</sup>,

4<sup>th</sup> Ephes. 5, 8

but are now light in the Lorde,

4<sup>th</sup> Ephes. 5, 8

and yet through faithe<sup>e</sup>, not as

4<sup>th</sup> Ephes. 5, 8

we shal bee. Hope that is seen is

4<sup>th</sup> Ephes. 5, 8

no hope<sup>f</sup>.

5<sup>th</sup> Rom. 8, 24

O Lord, that immortall peo-

5<sup>th</sup> Rom. 8, 24

ple of thine Angelles doe praise

5<sup>th</sup> Rom. 8, 24

thee; and the celestiaall powers

5<sup>th</sup> Rom. 8, 24

doe magnifie thy Name<sup>g</sup>, who

5<sup>th</sup> Rom. 8, 24

haue

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

5<sup>th</sup> Rom. 8, 24

haue no neede eyther to reade  
this our scripture, or to knowe  
thee the holy & single Trinitie.

For they alwaies beholde thy  
face<sup>h</sup>, where they read without  
syllables of time, what thine e-  
ternall pleasure is: they reade,  
they choose, and they loue; yea,  
alwaies they reade, and vwhat  
they reade they forget not.

Mat. 18, 10

By choosin and louing, they  
reade this constancy of thy coun-  
sel, & their booke shal at no time  
be shut and folded, because thy  
selfe art, and wilt euerlastingly  
be this to them.

O much blessed are those hea-  
uenlie powers, that canne rely-  
giousslie and purelie with an ex-  
ceeding delight and vnspeake-  
ble ioy magnifie thee with prai-  
ses!

Thence they praise, whence  
they reioyce, forsomuch as al-  
waies they beholde that which



offereth them continuall occasion both to praise and reioise.

But wee pressed downe with the waight of flesh<sup>i</sup>, and placed farre awaie from thy countenance<sup>k</sup> in this exile<sup>l</sup>, and distracted thorough varieties of the world, we alas are not able worthilie to praise thee, through faith we praise thee, not of perfect knowledge<sup>m</sup>.

But those angelicall spirites praise thee of knowledge<sup>n</sup>, not thorough faith: for our fleshe is the cause, why we praise thee otherwise than they do.

Notwithstanding, albeit wee singe praises to thee after diuers sorts, yet thou art but one God  
<sup>o</sup>Deut 6, 4 <sup>o</sup>creator of al thinges<sup>p</sup>, to who  
<sup>p</sup>Genes, 1, 1 is offered the sacrifice of praise both in heauen and in earth, but one daye wee shall come vnto their companie, with whom al  
<sup>q</sup>1 co. 13, 12 waies wee shall see thee<sup>q</sup>, and  
 praise

praiſe thee without ceaſing.

Now then O Lorde, graunt  
that while I do liue in this fraile  
bodie, both mine heart, and my  
tongue, and all my bones may  
glorifie thee, and ſaie<sup>r</sup>, Lorde, <sup>r</sup> Pſa. 3, 5, 10  
who is like vnto thee!

Thou art God almightie<sup>r</sup>, <sup>r</sup> Exod. 6, 3  
whom three in perſons<sup>r</sup>, yet but <sup>r</sup> Matt. 3, 16  
one in y<sup>e</sup> ſubſtance of the God-  
head wee ſerue and worſhippe,  
namelic, the Father vnbeget-  
ten, the Sonne onelic begotten  
of the Father<sup>r</sup>, the holie ſpिरिते <sup>r</sup> Ioh. 3, 16  
both proceeding from, and re-  
maining in them both, an holie  
and a ſingle Trinitie, one God  
almightie :

Which when wee were not,  
diddeſt mightily make vs<sup>x</sup>, and <sup>r</sup> Gen. 1, 26  
when thorough our ovne de-  
fault wee were loſte, mercifullie  
and maruelouſlie haſt deliuered  
vs<sup>y</sup>. <sup>r</sup> Pſal. 103, 1

Oh ſuffer vs not to prooue  
g ſ. neither

neither vngratefull for so great  
benefits, nor vnworthie so ma-  
nifold mercies.

Vnto thee do I praie, sue, and  
beseech, increase my faith, in-  
crease mine hope, yea, and in-  
crease my loue also.

Through that same thy good-  
nesse, make vs to bee euermore  
stable in faith<sup>a</sup>, and fruitfull in al  
good workes<sup>a</sup>, that by a righte  
faith and works agreeable vnto  
faith, wee may come thorough  
thy mercie vnto euerlasting life,  
where seeing thy perfect and  
ful glorie euen as it is<sup>b</sup>, we may  
worship thy maiesty, and made  
worthie to beholde thy glorie,  
sing:

Glorie to the Father vvhich  
hath made vs<sup>c</sup>, glorie to the  
Sonne who hath redeemed vs<sup>d</sup>  
glorie to the holic Ghoste that  
hath sanctified vs<sup>e</sup>, glorie to the  
soueraigne and single Trinitie,  
whose

<sup>a</sup> Col. 1.6.23

<sup>a</sup> Col. 1.10

<sup>b</sup> 1 co. 13.12

<sup>c</sup> Psal. 136.1

<sup>d</sup> Gala 3.13

<sup>e</sup> Ro. 15.26

whose workes are vnseparable,  
and whose kingdom hath none  
end.<sup>f.</sup>

Vnto thee belongeth al praise f Reu. 11, 15  
all commendation, all honour,  
blessing, and loue, honour, and  
power, and might be vnto thee  
our God for euermore<sup>g</sup>, Amen.

g Reu. 7, 13

Chap: 33.

*A complaint, that man is not  
moued in hart through contempla-  
tion, when as the angels, who  
see God tremble thereat.*



Pardon, O Lord, O  
mercifull God par-  
don, pardon and  
shew mercy, forgiue  
mine ignorance; and my great  
imperfection.

O reiect me not, for that I dare  
be so bold with thee, whoe am  
thy seruauant, not thy good ser-  
uant, whom would I were, but  
thine vnprofitable and euill, and  
ther-

therefore verie euill, because I  
 presume without any contriti-  
 on of the hart, and floods of tears,  
 and without due reuerence and  
 feare, to praise, blesse and vvor-  
 ship thee our almightie<sup>a</sup> God,  
 terrible, and muche to bee fea-  
 red<sup>b</sup>.

<sup>a</sup> Gen. 17. 1

<sup>b</sup> Rom. 15. 1

For if the angels in honoring  
 and praising thee doe tremble,  
 filled with a maruellous reioy-  
 cing; why do not I, when I come  
 into thy presence to praise thee  
 and to offer sacrifice, whie doe  
 not I euen quake at the verie  
 heart, why blush I not in coun-  
 tenance, why do not I stammer  
 in my speeche, and why shedde  
 I not plentifull teares from mine  
 eies?

Alacke, I would, but I am vn-  
 able, because I cannot doe as I  
 would. Hence it is that I mar-  
 uaille much with my selfe, while  
 with the eies of my faith I bee-  
 hold

holdethee, who art verie terrible.

But who can do this without the helpe of thy grace? for it is thy mercie whiche doth saue vs al<sup>c</sup>.

<sup>c</sup> Rom. 9, 33

O wretch that I am, how senseles is my soule become, that it is not muche dismaied, vvhile it standeth before God, and soundeth out his praises!

O wretch that I am, howe is mine hart hardened, that mine eies doe not powre out euen floudes of teares, while I fellow seruant reason before my Lorde<sup>d</sup>, a man with GOD<sup>e</sup>; a creature with the Creator<sup>f</sup>; I who am made of the slime of the earth<sup>g</sup>, with him who hath created all things of nothing<sup>h</sup>.

<sup>d</sup> Mala. 1, 8

<sup>e</sup> Exo. 20, 1

<sup>f</sup> Psal. 100, 3

<sup>g</sup> Gen. 1, 26

<sup>h</sup> Hebr. 1, 1

Behold, O my Lorde, I place my selfe before thine eies, and what I thinke secretlie of my selfe in mine hart, I make others

to

to knowe.

But O God, who art riche in  
 mercie, and liberrall in thy re-  
 1 Ephel, 3, 4 wardes, giue mee of thy riches,  
 that through them / may serue  
 thee. For none otherwise can  
 wee either serue or please thee,  
 but of thy guift<sup>k</sup>; pierce, / bee-  
 1 Iamc 4, 17 seech thee, my fleshe with thy  
 feare; let mine hart reioice, that  
 I may feare thy name.

Oh that my sinfull soule did so  
 feare thee, as did that holy man  
 who saide, Gods punishmente  
 1 Iob. 31, 23 was fearefull vnto me<sup>l</sup>.

Wherefore O God, who art  
 the giuer of all good thinges<sup>m</sup>,  
 giue mee amonge thy praises a  
 well of teares, togither with a  
 pure hart and ioyfull mind, that  
 louing thee perfectlie, and lau-  
 ding thee worthilie, in the ve-  
 rie palatte of mine hart, / may  
 perceiue, taste, and saour, how  
 sweete thou art and pleasant, O  
 Lord.

Lorde: as it is written, Taste ye  
and see how gracious the Lord  
is<sup>n</sup>, blessed is the man that tru-  
steth in him.

▪ Psal. 34, 8

Blessed is the people that can  
reioice in thee<sup>o</sup>: blessed is the  
man whose strength is in thee<sup>p</sup>  
and in whose hart are thy waies  
in the vale of teares, in the place  
which he hath appointed.

• Pl, 89, 15

• Psal. 84, 5

Blessed are the pure in heart<sup>i</sup>  
for they shall see God.

• Math. 5, 8

Blessed are they which dwell  
in thine house O Lorde for euer  
and euer, they will praise thee<sup>r</sup>.

• Psal, 84, 4

Chap. 34.

*A praier verie forceable to*  
moue the mind vnto Religion,  
and the loue of God.



Iesus, whoe art our  
redemption<sup>a</sup>, our  
loue & desire, God  
of God<sup>b</sup>, helpe me

• Galat. 4, 1

• Iohn 8, 48

thy seruant.

Vpon



Vpon thee do I cal, vnto thee  
doe I crie from the very bottom  
of mine hart.

For thee do I cal into my soule,  
O enter thereinto, and ioine it  
to thee, that thou maist possesse  
the same without spot or wrin-  
kle<sup>c</sup>.

• aphe. 5, 27

For a most cleane Lord, must  
haue a cleane habitation.

O then sanctifie me thy vessel  
which thou hast made<sup>d</sup>, purge  
mee from all wickednesse, fil me  
with thy grace, and being reple-  
nished keepe me so, that I may  
be a meet temple<sup>c</sup> for thy dwel-  
ling both here and for euer.

• 1 cor. 3, 16

O most good, most gracious,  
louing, deere, mightie, desired,  
pretious, amiable, and glorious  
god, y<sup>e</sup> art to me than hony swee-  
ter, than milke or snowe fairer,  
than nectar more pleasant, than  
gold and iewels more pretious,  
and deerer than all the wealth  
and

and promotions of the worlde.

What do I saie, O my GOD  
mine onlie hope, and so infinite  
mercie? what do I saie, ô happie  
and quiet sweetnes? what doe I  
saie, when I saie these things? I  
saie what I am able, but I saye  
not all that I shoulde, woulde to  
God I could saie, as the melodi-  
ous quiers of angels do say!

Oh how willinglie woulde I  
powre out my selfe wholelie in  
thy praises! howe deuoutelie  
without ceasing woulde I singe  
forth those Psalmes of heauen-  
lie musicke, vnto the laude and  
praise of thy Name, in the mids  
of thy congregation!

Notwithstanding, because I  
cannot do so, shal I be stil? woe  
to them which talke not of thee  
who openest the mouthe of the  
dumbe<sup>f</sup>, and makest the tounge  
of babes eloquent. Wo to them  
which talke not of thee, for they  
which

Wise. 10, 31

which babble much are dumbe  
when they sing not thy praises.

Who can praise thee worthi-  
lie enough, O vnutterable pow-  
er and wisdom of the Father!

And albcit I canne not finde  
words, wherewithal I may suffi-  
cientlie expresse the almightie,  
and al skilfull worde; yet vntill  
thou call me vnto thee, where I  
may praise thee as I should, and  
ought, I wil say what I am able.  
Wherefore, mine humble re-  
quest is, that thou wouldest re-  
spect, not that which I now doe  
saie, but that which I desire to  
saie.

For indeede, I doe mightilie  
desire to speak of thee as I oght  
and as becommeth me, bicause  
to thee praise, to thee Psalmes,  
to thee all honour, and glorie is

8. Tim. 2. 15 due.

Then knowest thou O God,  
who knowest the secret cogita-  
tions

tions of the hart<sup>h</sup>, thou knowest <sup>h Psal. 7, 9</sup>  
howe to mee thou art more ac- <sup>Acts, 15, 8</sup>  
ceptable and deere, than either  
heauen, or earth, or any thing:  
contained in heauen or earth.  
For I doe loue thee aboue hea-  
uen, and aboue earth, and more  
than anie things which are in  
heauen or earthe: yea for the  
loue of thy name, no transitorie  
things doubtlesse are to be lo- <sup>1 co. 7, 31</sup>  
ued.

O my God, exceedinglie doo  
I loue thee; and more and more  
I desire to loue thee.

Grant I beseech thee, that I  
may loue thee euermore, not  
onely as I would, but also as I  
should, that thou only maist be  
in my thought and meditation,

Of thee let me meditate in the  
daie time and cease not, of thee  
let me thinke in the night when  
I am a sleepe; with thee let my  
spirit reason; and my soule let it  
talke

talke with thee.

▪ Psal. 84, 7

1 I co. 13, 12

With the lighte of thine holie contemplation let mine hart be inlightened, that thorough thy directiō I may go from strength vnto strength<sup>h</sup>, and so at length behold thee the God of gods in Zion, whome now I see indeed through a glasse darkelie<sup>l</sup>: but then face to face, where I shall know thee euen as I am known

▪ Math 5, 8

▪ Psal. 84, 4

Blessed are the pure in hart<sup>m</sup>: for they shall see God. Blessed are they whiche dwell in thine House<sup>n</sup>, O Lord, for euer and euer they will praise thee.

▪ Rom. 9, 23

Wherefore by al thy mercies wherewithall wee be deliuered from euerlasting damnaton<sup>o</sup>, I beseech thee, O Lorde, mollifie mine hard and stonie, and flintie and iron heart, with thine holie and mightie ointmente; and through the fire of compunctiō make me at al houres to seeme

a liuing sacrifice in thy sight P. P Rom. 12, 3

Cause me to haue alwaies a contrite, and an humbled heart with a floude of teares in mine eies.

Cause me from the bottome of mine heart vtterlie to die to this world, & through the greatnes of thy feare and loue so to forget transitorie thinges, that I may neither weepe nor reioice at; neither feare nor loue anie worldlie thing; neither bee corrupted with prosperitie, nor bee ouerthrowne by aduersitie.

And forsomuch as thy loue is strong as death let the fire and pleasant force of thy loue sval-  
lowe vppe mine heart, I beseech thee, from al things that are vnder heauen, that I may cleaue vnto thee alone, and be fed with the onelie remembrance of thy sweetnes.

9 Sal. songs  
8. vers.

Let thy sweet sauer, O Lord,  
let

let the sweet fauour of thee, I  
 praie thee descend, yea let it de-  
 scend into mine hart; and let the  
 comfortable loue of thine holie  
 name enter euen into my soule.

O let the maruellous and vn-  
 speakeable sweetenes of thy fa-  
 uour come vnto me, which may  
 both raise vp in my brest a con-  
 tinual desire after thee, and fro  
 mine heart bring the veines of  
 water springing vp into euerla-  
 sting life.

• Ioh. 4, 14

Thou art vnmeasureable, O  
 Lord & therefore without mea-  
 sure thou shouldst be loued, and  
 praised of them whom thou hast  
 redeemed with thy pretious  
 blood.

• 1 Pet. 1, 18

O most gracious louer of man-  
 kind, most merciful Lord, and  
 righteous iudge, to vvhome all  
 iudgement is committed by the  
 Father, by the most wise iudg-  
 ment of thine equitie thou hast

• Iohn, 5, 22

gi-

giuen out, how the children of  
this world<sup>s</sup>, of night & of dark-  
nes, with a more earnest desire,  
endeuor, and studie do loue and  
seeke after transitorie riches &  
fleeting promotion; than yvee  
thy seruantes can loue our God,  
by whome we are both made  
and redeemed.

<sup>1</sup> Luk. 16, 3

<sup>1</sup> Gen. 1, 26

<sup>2</sup> Gala. 3, 13

For if one man do so entirly  
loue another, that he can hardlie  
beare the absence of his friend;  
if the wife with so great a fire  
of good wil be ioyned to her hus-  
band, that in respect thereof, she  
can at no time be at rest till shee  
haue his companie: with what a  
good wil, with what a care, with  
what a zeale ought the soule,  
which through faith of his part,  
& through mercie on your part  
betrothed to thee, to loue thee  
the true **GOD**, the sayrest  
poule<sup>b</sup>, who hast so loued, and  
loved vs; who hast done so ma-  
nic,

<sup>1</sup> Math. 1, 23

<sup>b</sup> 2 Co. 11, 2



nie, such and so great things for  
our sakes.

And although these weake  
things haue their comforts, and  
their loues: yet doe they not so  
delight, as thou our God doest.  
For in thee do the righteous re-  
ioice, because thy loue is sweet,  
and quiet. For thou doest reple-  
nish the hearts which thou pos-  
sessest, both with sweetnes, with  
ioy, and with tranquillitie.

Contrariwise the loue of this  
world and of the flesh is trouble  
some and vnquiet, neither suffer-  
eth it the minds whom it ente-  
reth into at anie time to bee at  
rest. For continuallie it moueth  
them with suspicions, and with  
perturbations, and with mani-  
fold feares.

So that thou art the ioy of the  
righteous: and good cause why.  
For with thee is an assured qui-  
etnes, with thee is the life void of

all

all troubles.

O Gracious God, who so entereth into thee, entereth into his maisters ioy<sup>c</sup>, and shal feare no more: but shal fare wel in the place of happines, saying, This is my rest for euer<sup>d</sup>; here will I dwell, for I haue a delight therein; and againe, The Lord is my shepheard<sup>c</sup>, I shal not want: he maketh me to rest in green pastures.

• Mat. 15, 23

• Psa. 133, 14

• Psa. 133, 1

O deere Christ, o sweete Iesu, replenish mine heart, I beseech thee, with the vnquenchable fire of thy loue, with a continual remembrance of thee; so that as a burninge flame I may so burne with the loue of thee, that no water, be it neuer so much, may quench the same.

O most gracious Lord, make thou mee vnfainedlie to loue thee, and through desire of thee to laiedowne the burden of all

H. I. flesh,

fleshlie desires, and the importable waight of earthlie affections, which beateth and peiseth downe my soule; that by the fauor of thine ointments running amaine after thee, I may y more speedilye discerne, by the conduction of thee my Capitaine, to come vnto the contemplation of thy fairenesse, there to be throughlie satisfied.

For two sorts of loue, wherof the one is good, and the other naught; the one sweete, and the other vncomfortable; cannot abide at one time together in one bodie.

And therfore, who so besides thee loueth any thing<sup>e</sup>, thy loue  
Mat. 10, 37 <sup>o</sup> God, is not in him<sup>e</sup>, thy loue,  
1 Joh. 2, 15 I saie, euen the loue of sweetenes, and the sweetenes of loue; the loue which trobleth not, but delighteth, the sincere & chaste loue abiding euerlastinglye; the  
 loue

loue which alwaies burnest and  
neuer goest out.

O deere Christ, O sweet Iesu;  
who art the verie loue<sup>h</sup>, and my  
God<sup>i</sup>, inflame me wholie with  
thy fire, with thy loue, with thy  
sweetnes and delectation, with  
thy ioie and mirth, with the de-  
light & desire of thee, the which  
is both holie and good, chaste and  
pure, quiet and secure, that filled  
euē topfull with the sweetenes  
of thy loue, and wholie set on  
fire by the flames of thy friend-  
ship, I may loue thee, my God,  
with al mine hart<sup>k</sup>, and with all  
my strengthe, hauing thee al-  
waies and in al places bothe in  
mine heart and in my mouth,  
and before mine eies; so that  
strange loues may find no place  
at al in me.

<sup>i</sup> 1 Ioh. 4, 8

<sup>i</sup> Mat. 4, 10

<sup>k</sup> Deut. 6, 5

Heare mee o my God, heare  
me, O light of mine eies; heare  
my petition, and grant my peti-

h. 2.

tion,

tion, that thou maiest heare me.  
 Gracious, & most merciful god,  
 stoppe not thine eares againste  
 me, because of my finnes, but of  
 thy wonted goodnesse receiue  
 the praiers of thy seruauant, and  
 grant me the effect of my petiti-  
 on and request, Amen.

## Chap. 35.

*A deuout prayer for grace, to  
 praise and to thanke the Lord  
 daily for his benefits.*

<sup>a</sup>Iohn 1, 1



<sup>b</sup>1 Tim. 1, 15

O Lord, Christ, word  
 of the Father, who  
 camest into this  
 worlde to saue sin-  
 ners, through the tender bow-  
 els of thy mercie I beseech thee,  
 amend my life, change my dea-  
 lings, and reforme my maners:  
 take awaie from me such things  
 as hurt my soule, and displease  
 thee; and giue mee that which  
 thou knowest is pleasing to thee  
 and

and profitable for my soules health.

Who can bring a clea thing out of filthines<sup>c</sup>, but thou alone?

Thou art god almightie<sup>d</sup>, of infinite mercie<sup>e</sup>, which iustifiest the vngodlie<sup>f</sup>, and quickenest the dead in respect of sin, whoe changest sinners, and they are not.

<sup>c</sup> Iob. 14, 4

<sup>d</sup> Ge. 35, 11

<sup>e</sup> Psal. 45, 9

<sup>f</sup> Rom. 4, 5

Remoue therefore from me whatsoeuer in mee displeaseth thee. For thine eies doe beholde my manifold imperfections.

Send thine hand of mercie, I praie thee, vpon mee: and take awaie fro me whatsoeuer within me doth offend the eies of thy goodnes.

O Lorde, thou knowest both how sound, and how sicke I am. Heale my sickenesse, and maintaine my health I beseech thee.

O Lord, thou which helpest the weake, and preferuest the

h. 3. health.

healthfull; thou at a becke amendeſt the thinges which are broken and decaied, heale thou me, and I ſhal bee whole & ſaue me, and I ſhal be ſaued.

Jer. 17, 14

For do thou vouchſafe in mine heart, thy field, to ſow the good ſeede, it muſt needes bee, that firſte thou wilt plucke out the thorns of my wickednes by the hand of thy mercy.

O moſt gracious, moſt gentle, moſt louing, deſired, amiable, and louelic of al others, powre I praie thee, vpon mine heart the ſtreames of thy ſweetenes, and good will, that I may neither deſire, nor thinke vpon anie earthlie, or fleſhlie thing<sup>h</sup>, but loue thee alone, and haue thee onlie both in mine hart and mouth.

Mat. 26, 37

By thine owne finger vwrite thou within my breſt a ſweete remembrance of thy comfortable Name, neuer to be blot out by

by forgetfulness.

Write thy will, and thy iustifications also vpon the tables of mine hart, that alway and euerie where I may set both thee the Lord of infinit sweetnes, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earthe<sup>i</sup>, and wouldest haue increased very much, that day by day with abundance of teares I may offer vnto thee the sacrifice of a contrite spirit<sup>k</sup>, and of a broken hart.

<sup>i</sup> Luk. 12, 49

<sup>k</sup> Psal. 51, 17

According as I desire, and as from mine hart I craue, O sweet Christe, O good Iesu, giue mee thine holie and chaste loue, that it may replenish, and hold, and possesse me altogether.

And giue me too a continuall watering streame of teares, which is an euident signe of thy loue, that they also may testifie

h. 4.

10



to the worlde thy loue vvithin me, that they may declare and tel, how greatlie my soule doeth loue thee, seeing for the exceeding pleasure it receiueth from thy loue, it cannot refraine from shedding teares.

1152, 1, 28 O good Lord, sometime I remember that good woman Anna<sup>1</sup>, whiche came vnto the tabernacle to beg a sonne of God of whome the scripture testifieth, how after hir teares & prayers, she looked no more sad: but when I remember so great vertue, and such constancie of that woman, I am troubled in mind, and do blush againe, because I behold how I wretch do grouel too much downward.

For if a woman did so weepe, and continue in weeping, and that for a sonne; how should my soule weepe, yea and persist in weeping, which seeketh, and loveth

ueth God, yea and longeth too  
for to come vnto him ! Howe  
shoulde the soule both groane,  
and be grieued, that seeketh af-  
ter God night and daie ! which  
esteemeth all thinges as naught  
beside Christe ! for it is muche  
maruell, if teares bee not the  
meate offuche a foule, daie and  
night.

Regard therefore, and shewe  
mercic vpon mee, for the dolors  
of mine hart be increased.

Giue me thine heauenly com-  
forte, and despise not the sinfull  
soule for which thou diedst<sup>m</sup>.

O giue / beseech thee, the in-  
ward teares of hartie affection,  
which may both lose the fetters  
of my sinnes, and also replenish  
my soule euermore with thy ce-  
lestiall comfort.

<sup>m</sup> 1 Timo. 3,  
verse 15.

Gladlie would I attain some  
portion in thy kingdome, if not  
among men aforetime, whose  
h. 5. steps.

steps / am vnable to imitate, yet  
at the least among religious wo  
men.

\* Matt. 28. 1.  
Marke. 16, 1

And heere commeth into my  
remembrance the woonderfull  
deuotion of other women, that  
with a godlie affection soughte  
thee in the graue<sup>n</sup>, that albe thy  
disciples departed, yet went not  
from the sepulchre, that sate  
there heauilie lamenting, and  
weeping much & a long while,  
and rising againe, with manie  
teares oftentimes went and pee  
ped into the holes of the sepul  
chre, and very diligently sought  
if any where they could see thee  
whome earnestly they soughte  
for.

Manie times went they vnto  
the graue, but to the louers too  
much was not often inough, for  
the vertue of a good vvorke is  
perseuerance: and because a  
boue the rest they loued, both in  
louing

louing they wept, and in weeping they ſought, and in ſeeking they perſeuered, and therefore they before al did find thee, ſaw thee, and talke with thee.

And not only ſo, but alſo they carried the tidings of your glorious reſurrection to y<sup>e</sup> diſciples themſelues, according as you bad and warned them, ſaying, Goe and tell my brethren, that they goe into Galile, and there ſhal they ſee me.

• Mat. 28, 10 •

If then the women ſo wepte, and in weeping perſeuered, that ſought the liuing amongſt the dead, and by faith touched thee how ſhoulde the ſoule bewaile, and in beewailing continue, which in heart beleeueth, and with mouth confeſſeth; howe thou her Sanior doſt rule in heauen, and gouerne euerie wherel howe ſhoulde that ſoule weepe and lament, which with hir hart loueth,

loueth, and with alhir whole de  
fire longeth for thee!

O thou onlie refuge, and hope  
of the distressed, to whome no  
man sueth, without hope of mer  
cie, giue mee this grace for thine  
owne sake, and thy holie name  
sake, that as often as I thinke of  
thee, speak of thee, write of thee  
read of thee, confer of thee, as  
often as I remember thee, serue  
thee, offer the sacrifice of praise  
vnto thee, so often as I may shed  
aboundance of teares sweetelic  
before thy face, that my teares  
may become my meat day and  
night.

¶ Psal. 42, 3

¶ Psal. 24, 7

¶ Mat. 23, 10

Thou, o king of glorie, and  
maister of all vertues, haste  
taught vs both by word and ex-  
ample to weep and to mourne;  
saying; Blessed are they whiche  
mourne, for they shall be com-  
forted. Againe, thou diddest  
mourne for thy friend departed:  
and

¶ Math. 5, 5

¶ Ioh. 11, 33

and weepe ouer Ierusalem ready to come vnto desolation<sup>11</sup>.

<sup>11</sup> Luk. 19, 41

O good Iesug, by those most precious teares of thine, and by al thy manifold mercies wherewithall thou haste vouchsafed woonderfully to helpe vs miserable sinners, giue mee grace to bewaile my transgressions, the which my soule doth much lōg for and desire, because without thou giue it, I cannot gette the same: but euen through the holie Ghost, which mollifieth the hearts of sinners, and prouoketh them vnto the teares of repentance.

<sup>11</sup> Iame. 1, 17

Giue me grace to mourn for my finnes, as our forefathers did, whose footsteps I am bound to imitate; that I may bewaile mine offences al my life long, as they haue mourned daie and night.

Euē for thine intercession sake,

fake, and for al thy merits sake,  
haue mercy vpon me thy misera-  
ble and vnwoorthie seruant,  
and giue mee grace to bewaile  
my finnes.

Water thou my plants both  
from aboue, and from beneath,  
that my tears may be my meat  
y<sup>e</sup> Psal. 42, 3 day and night<sup>y</sup>, and I through  
the fire of compunction may be  
made a fat burninge sacrifice in  
thy sight, and bee killed altogi-  
ther vpon the altar of mine hart,  
and be taken as a fat burnt sacri-  
fice for a sweet smelling sauour  
in thy nostrils.

O sweet Lord, giue me a wa-  
tering fountaine, and a cleere  
fountaine, wherein daily this de-  
filed sacrifice may be censed.

For although through the as-  
sistance of thy grace I haue offe-  
red my selfe wholie to thee; yet  
in many thinges for al that I do  
sinne<sup>z</sup>, by reason of my too too  
great

great weakenes.

Wherefore, O blessed and louing God, giue me grace especiallie of the great sweetnesse of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, and giue me power, that when *I* wil, I may bee satisfied of it.

Of thy mercie and goodnesse grant, that this inebriating and goodlie cuppe may quench my thirst, that my spirite may couet after thee, and my minde burne with thy loue, forgetting all vanitie and miserie.

Heare, *o* my God, heare *o* light of mine eies, heare my petition, and graunt that I may beg that thing, which thou maist grant.

Gracious and mercifull God, stop not thine eares against me, because of my sinnes, but of thy wonted goodnes grant me the  
 cf.



effect of my petition and desie  
Amen.

## Chap. 36.

*A very effectual praer to the  
stirring vppe of the mind vnto  
godlines being zealous.  
lie vttered.*



Lord Iesus, ô pittif  
ful Iesus, ô good Ie  
sus, who both haste  
vouchsafed to suffer  
death for our sins, and art risen  
again for our iustifications<sup>a</sup>.

<sup>a</sup> Ro. 4, 25

I humbly beseech thee by thy  
glorious resurrection, raise mee  
out of the sepulchre of my sins,  
and of al my vices, and giue me  
daielie a part in the first resurre-  
ction<sup>b</sup>, that trulie I may receiue  
a portion in the resurrection at  
the last daie.

<sup>b</sup> Rev. 20, 6

O sweete, and moste blessed  
Iesus, thou haste ascended into  
heauen withe a glorious Tri-  
umph, and fittest at the righte  
hand

hand of the Father<sup>c</sup>, O Almighty prince, drawe mee vpwarde vnto thee, that I may runne after thee<sup>d</sup>, through the fauour of thine ointmentes, that I maye runne and tire not, thou drawing and conducting mee in my race; drawe the mouthe of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life<sup>e</sup>, that according to my power I may from thence take my drinke, whence I may liue for euermore, ô my god, my life<sup>f</sup>.

<sup>c</sup> Rom. 8, 34

<sup>d</sup> Sal. songs  
1, 2, 3

<sup>e</sup> psa. 34, 9

<sup>f</sup> Iohn. 14, 6

For thine holic and blessed mouthe hath saide, If anie man thirst<sup>g</sup>, let him come vnto mee, and drinke.

<sup>g</sup> Iohn. 7. 37

Now grant, ô fountain of life that the thirstie soule may drink of thee continuallie, that according to thine holy and true promise, out of my belly may flow  
euen

<sup>a</sup>Iob. 7. 38 euen riuers of water of life<sup>h</sup>.

O fountaine of life, replenish my soule with the riuer of thy pleasure, make mine heart thoroughlie drunke with the sober drunkennes of thy loue, so that I maye vtterlie forget whatsoeuer is yaine and earthlie, and euermore haue thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Giue me thine holie spirite, signified by those vvaters which thou promisest to giue to such as thirst.

O, I beseeche thee, giue mee grace with al my desire, & with al my care, to go on toward that place, whither we belecue thou ascendedst the fortith day after thy resurrection<sup>i</sup>, that onelie in the fleshe I may be held in this wretched world, but in thought and desire may bee with thee, that there mine heart may be<sup>k</sup>,  
where

<sup>l</sup>Acts. 1. 3

<sup>k</sup>Mat. 6. 31

where thou my desired, and incomparable, and much louelic treasure art.

For in the great deluge of this life, where we are tossed with raging stormes on all sides, and no good footing, and hie place can be found, where the Doue may somewhat rest her selfe<sup>1</sup>, there is no where either sure peace, or secure quietnesse, but wars in all places, contention, and enymies: abroad fightings, within feares.

<sup>1</sup> Gene. 8, 9

And forsomuch as one part of vs is heauenlie, and the other earthlie, the corruptible bodie is heauie vnto the soule<sup>m</sup>.

<sup>m</sup> Wis. 9, 25

Therefore my mind, my friend and companion, being wearied comminge out of the waie is sicke, and lieth all too rent and torne of those vanities which it hath passed by: it is verie hungrie, and faine woulde drinke,  
but

but I haue nothing to set before  
it; bicause I am in pouertie, and  
in beggerie.

But O Lord my God, whoa-  
\*Iam. 1, 17 boundest in all good thing<sup>n</sup>, and  
arte a liberall bestower of the  
dainties of heauenlie safety, giue  
thou meate to the wearied, ga-  
ther together the dispersed, a-  
mend that which is torne.

Loe, he standeth at the doore,  
& knocketh; through the bow-  
els of thy mercie, whereby thou  
the daie springe from on highe  
\*Luk. 1, 78 hath visited vs<sup>o</sup>, I beseech thee,  
open the hande of thy pittie to  
the distressed which knocketh;  
and graciouslie commande that  
hee come in vnto thee, reste in  
thee, and be refreshed of thy liue-  
lie and heauenlie bread, where-  
withall being satisfied & streng-  
thened, he may from this vale of  
teares mount aloft vnto celesti-  
all things, and carried on highe  
by

by the wing of holie desire, may  
flie vnto the kingdome of Hea-  
uen.

O Lord let my spirit take, let  
it take I beseech thee, winges to  
it selfe as an Eagle, that it may  
fly amaine and faint not: that it  
may ascende euen vnto the glo-  
ry of thy house, and to the place  
where thine honour dwelleth,  
there at the table, where thine  
heauenlie Cityzens doe repast  
themselves, to bee refreshed of  
thy secretes in the places of thy  
greene pasture nigh the still wa-  
ters.

ppsal. 26, 8

O my God, let mine heart,  
mine hart, an huge sea swelling  
with waues rest in thee.

Thou which rebukest the  
winde, and the sea, whereby  
there came a great calme: come  
thou, and go vpon the waues of  
mine heart, that euery thinge  
which I haue may be calm and  
cleere,

9 Mat. 8, 26  
Mark 4, 39

eleere, that I may embrace thee  
mine onelie good, and beholde  
thee, the sweete lighte of mine  
eyes, without anie blind darknes  
of troublesome cogitations.

O lord, let my mind from the  
parching heat of wordelie cares  
flie vnder the shaddowe of thy  
winges, that being hidde in thy  
temperate coolenes, it may ioy-  
fullie sing and saie, I will laie me  
downe & also sleepe in peace<sup>r</sup>.

† Psa. 4, 8

† Psa. 118, 7, 1

† Hebru. 1, 9

Let my memorie sleepe, O  
Lord my God<sup>r</sup>, I praie thee let  
it sleepe from all euil; righteousnes  
let it loue<sup>r</sup>, but hate iniquitie.

For indeede, in the middes of  
the darkenes and troubles of this  
life, what goodlier, & what swee-  
ter thing can there bee, than to  
couet after the sweetnes of hea-  
uen, and to sigh for eternal hap-  
pinesse; than to haue the minde  
there fixed, where it is most assu-  
red to haue true ioies.

O most sweete, most louely,  
and blessed Iesu, when shal I be  
holde thee? when shall I come  
and appeare before thy pre-  
sence<sup>u</sup>? when shall I be satisfied  
with thine image<sup>x</sup>? when wilt  
thou bring my soule out of pri-  
sonne<sup>y</sup>, that I may praise thy  
name, and be griued no more?  
when shall I passe into that glo-  
rious and goodly house of thine<sup>z</sup>  
wheras the voice of singing and  
praise is in the tabernacles of  
the righteous?

<sup>u</sup> Psal. 42, 1

<sup>z</sup> Psal. 17, 15

<sup>y</sup> Psal. 142, 7

<sup>z</sup> Psal. 84, 1

Blessed are they which dwell  
in thine house O Lord, they wil  
euer praise thee<sup>a</sup>. Blessed, and  
blessed indeede are they, whom  
thou hast chosen, and taken into  
that celestial inheritance.

<sup>a</sup> Psal. 84, 4

Behold Lord, thy saintes flou-  
rish before thee as the Lilie. Be-  
cause they are satisfied with the  
fatnes of thine house<sup>b</sup>, and thou  
giuest them drinke out of the ri-

<sup>b</sup> Psal. 36, 8

uer



uer of thy pleasures. For vvith thee is the wel of life and in thy light they doe see light; so that they, to wit, the light inlightened of thee, God inlightening<sup>e</sup> doe now shine as the sunne<sup>d</sup> in thy presence.

<sup>a</sup> Iohn 1,9

<sup>a</sup> Mat, 13,43

Oh how maruelous, how glorious, how amiable are thy Tabernacles, ô Lord of hosts<sup>e</sup>! my sinfull soule longeth to enter thereinto.

<sup>a</sup> Psa, 84, 1

O Lord I haue loued the habitation of thine house<sup>f</sup>, and the place where thine honor dwelleth.

<sup>a</sup> Psa, 16, 8

One thinge haue I desired of the Lord, and that I wil require, euen that I maye dwell in the house of the Lord al the daies of my life<sup>g</sup>.

<sup>a</sup> Psa, 27, 4

As the Hart braieth for the riuers of vvater<sup>b</sup>: so panteth my soule after thee, O God.

<sup>a</sup> Psa, 42, 1

When shall I come, and appeare

peare before thy preſence! when  
ſhal I ſee my God, whome my  
ſoule ſo thiſteth for!

When ſhal I ſee him in the  
land of the liuinge? For in this  
land of the dieng, he cannot bee  
ſeene with mortal eyes <sup>k</sup>

i Pſa, 27, 13

k Iohn 1, 18

What ſhal I wretch do, being  
fettered with the giues of this  
mortal fleſhe? what ſhal I doe?

1 Wiſd 9, 15

while wee are in the body, wee  
are abſent from the Lord<sup>m</sup>. Heere

m 2 cor. 5, 6

wee haue no continuing citie<sup>p</sup>,  
but we ſeek one to come. And

p Heb. 13, 14

our freedom is in heauen<sup>o</sup>.

o 2 Cor. 5, 1

Wo is mee, that I am a ſtran-  
ger ſo long; and that I dwell in  
the tentes of Kedar<sup>p</sup>. My ſoule  
hath too long dwelt in a ſtrange  
place.

p Pſal. 120, 5

Oh that I had winges like a  
dove; then woulde I flie away  
and reſt. Nothing is ſo pleaſant  
to me as to be with my God. It  
is good for mee to draw neere

p Pſal. 55, 6

I. I.

vnto

¶ Ps. 73. 28 vnto God<sup>r</sup>.

O Lord, grant while I liue in  
this mortall bodie, that I maye  
cleaue to thee, as it is written;  
He that is ioyned vnto the Lord  
1. cor. 6. 17 is one spirit<sup>r</sup>.

Giue me the winges of con-  
templation I beseeche thee, that  
endued therewithall I maye flie  
aloft vnto thee.

And seeing euery sinister thing  
lieth downeward; hold thou my  
mind, that it fal not downe vnto  
the bottome of the darke some  
vale; and that, by reason of the  
shade of earth coming between  
it bee not separated from thee  
the true Sun of righteousness, &  
bee hindered from beholdinge  
things on hie through the cloud  
of darknes.

For which cause I doe soare  
vpward vnto the ioyes of peace;  
& vnto the delectable, and  
pleasant state of light<sup>r</sup>.

¶ Philip. 4. 7  
¶ Re. 21. 23

Holde

Hold thou mine hart by thine hande; because without thee it cannot be carried aloft. Thither I do hasten, whereas soueraigne peace raigneth, and euerlasting quietnes doth shine<sup>r</sup>.

<sup>r</sup> Reu. 7. 16

Holde and gouerne thou my spirit, & take it vnto thee according to thy wil, that thou being guide, it may ascende into that region of plentie, where thou feedest Israel euerlastingly with the foode of trueth: that at the leaste with swifte cogitation it may attaine vnto thee the soueraigne wisdom, aboundinge aboue all, surpassing al, and gouerning al things.

But alasse manie thinges doe mutter against my soule flying vnto thee. Notwithstanding, at thy commandement o Lord, let them not ouerthwart mee. Yea, let my verie soule bee silent, let her ouerpasse al thinges; mount

i. 2.

ouer

ouer al things that are created,  
and come vnto thee, fixing the  
eies offaith vpon thee alone the  
Creator of al things, for thee let  
her long, to thee let her couet,  
on thee let hir thinke; thee let  
her behold, bee thou in hir sight,  
& euermore meditate she in her  
heart of thee, the true and soue-  
raigne goodnesse<sup>y</sup>, and the ioy  
abiding for euermore<sup>z</sup>.

<sup>y</sup> Iam, 1, 17

<sup>z</sup> Mat, 25, 31

To conclude, though manie  
are the contemplations, where-  
withal the godlie soule is mar-  
uelousslie fed, and refreshed: yet  
in none is she so delighted, and  
resteth as in thee, & when thou  
alone arte in her thoughte, and  
eies.

O Lord, how great is the good-  
nes which wonderfullie thou in-  
spirest into the heartes of them,  
which loue thee! Howe maruel-  
lous is the sweetness of thy loue,  
which they enioy, who loue no-  
thing,

thing, seeke nothing, yea desire  
nothing beside thee.

Oh, happie are they, whose  
hope is onlie in thee, and whose  
onlie worke is praier.

Blessed is he who sitteth soli-  
tarie and silent; and watcheth  
himselfe daie and nighte conti-  
nuallie, that placed as yet in this  
mortal body, he may haue some  
foretaste of thy celestial. sweet-  
nes!

O Lord by those health-brin-  
ging wounds, which on the cros  
thou sufferedst for our sakes, fro  
which gushed out that pretious  
bloud wherewith we be redee-  
med<sup>a</sup>, vvounde, I beseech thee, <sup>a</sup> 1 Pet. 1, 18  
this my sinfull soule, for vvhich  
also thou haste vouchsafed to <sup>b</sup> 1 Pet. 2, 24  
die<sup>b</sup>: wound her by the firy and  
mightie dart of thine abundant <sup>c</sup> Ioh. 15, 12  
loue<sup>c</sup>.

For the worde of God is liue  
lie<sup>d</sup>, and mightie in operation, <sup>d</sup> Heb. 4, 12  
i. 3, and

and sharper than any two edged sword.

O thou the elected dart, and the most piercing sworde, who art of power able to pierce the hard buckler of mans hart: pſicke thou mine hart with the dart of thy loue, that my soule may say to thee, *I* am wounded with thy loue; so that from that wounde of thy loue, teares abundantlie may issue daie and night.

•Psa. 42, 3

Strike ô Lord, strike, I beseech thee, this mine hard mind, with the godlie and mightie Speare of thy loue, and with a stoute courage pierce thou euen the most secret parts of my soule, and therewithall fetch thou a streame of water from out mine head, and out of mine eyes a true fountayne of tears flowing forth continually from an hartie affection, and desire to behold thy beautie; that night and daie *I* may

may mourne in this present life,  
 receauing no comfort, vntill in  
 thy celestiaall bride-chamber I  
 be thought worthy to see my  
 beloued and beautiful spouse, e-  
 uen my Lord and God, that be-  
 holding there thy glorious won-  
 derful and most beautiful coun-  
 tenance<sup>e</sup>, full of all sweetenes, I  
 may with those whom thou hast  
 elected<sup>s</sup>, humbly adore thy ma-  
 iestie, and replenished at the  
 length with heauenly and vn-  
 speakeable ioye of euerlastinge  
 mirth, may with louers & friends  
 cry out saying.

1 Cor. 13,

2 Ro. 8.30.

Behold, I see now what I so de-  
 sired; I inioy now what I so ho-  
 ped for; I haue that which I lo-  
 ued so. For I am now ioyned to  
 him in heauen, whom in earth I  
 loued with all my strength, em-  
 braced with right good wil, and  
 claue to fro my very hart: him I  
 praise, him I blesse, and I wor-  
 ship



ship him, who liueth and ruleth  
God for euermore, Amen.

## Chap. 37.

*A prayer in the time  
of trouble.*



**M**ercie on me,  
O Lord; haue mer-  
cie on me, O grati-  
ous God, haue mer-  
cie on me a most wretched sin-  
ner offending hainouſlie, and  
ſuffering iuſtelie; ſinning daile  
and feeling continuallie thy cor-  
rection.

If I waigh the euil which dai-  
lie I haue committed, my pu-  
niſhmente is but ſmall; muche  
wickednes haue I done, & little  
correction doe I feele.

Righteous art thou O Lorde,  
and iuſte are thy iudgements.

Thy iudgments are truth<sup>b</sup>, they  
be righteous altogether O Lord  
my GOD thou art righteous,  
neither

<sup>a</sup> Pſ. 119, 137

<sup>b</sup> Pſal. 119, 9

<sup>c</sup> Pſa. 93, 15

neither is there any iniquitie in thee.

For neither vniustlie, nor cruell dost thou afflict vs sinners<sup>d</sup>,  
O almighty and merciful Lord

<sup>d</sup> Dani. 9. 4  
<sup>e</sup> Exo. 34. 6

who when we were not, didest mightilie make vs<sup>f</sup>, and when through our finnes wee were in the estate of damnation, haste both mercifullie, and miraculousslie repared vs<sup>g</sup>.

<sup>f</sup> Iob. 10. 8

I knowe, and am assured, how that our life is not gouerned by all aduentures, but that it is disposed and ruled by thee<sup>h</sup> O lord our God.

<sup>g</sup> Gala. 3. 13

<sup>h</sup> Prou. 16. 9

Whence it is that thou carest for al things<sup>i</sup>, but chieflie for thy seruants<sup>k</sup>, who haue put al their confidence in thine only mercie.

<sup>i</sup> Wis. 11. 23  
<sup>k</sup> 1 Pet. 5. 7

Wherefore I pray, and humbly beseech thee O Lord, deale not with mee according to my finnes, whereby I haue deserued thy iuste displeasure, but according

i. 5.

ding

ding to thy great mercy, which  
is more than all the finnes euen  
of the whole world.

O God, who outwardlie dost  
afflict the bodie, grant inward-  
lie to my minde continuall pa-  
tience, so that thy praise at no  
time depart out of my mouth.

Haue mercie on me, O Lord  
haue mercie on mee, and helpe  
me, according as thou knowest  
I haue neede, both in my bodie  
and minde, thou knoweste all  
things<sup>l</sup>, and canst do all thinges<sup>m</sup>,  
whoe liuest euerlastingly<sup>n</sup>,  
Amen.

<sup>l</sup> Eccl. 23, 9

<sup>m</sup> Ge 35, 11,

<sup>n</sup> 1 Tim, 1, 17

Chap. 38.

*A verie godlie praier  
vnto the Sonne.*

<sup>a</sup> 1 Tim. 1. 1

<sup>b</sup> Mar. 9. 19



Lord Iesu Christ<sup>a</sup>,  
sonne of the living  
God, whiche vpon  
the crosse with out-  
stretched armes, drankest the  
cup

cup of bitter passion for the redemption of all mankind<sup>e</sup>, vouchsafe to defende mee this daie.

<sup>e</sup> 1 Pet. 3, 24.

Behold, I a poore wretch vtto thee who art riche, I miserable vnto thee who art mercifull, doe approach, suffer me not to depart emptie, and despised.

I begin hungerlie, let me not go from thee fasting; I come euen hunger starued as it were, ô let mee not depart vnrefreshed. And though before I eate, I do sigh, yet graunt that after my sighing I may eate.

Especially before thy glorious magnificence, ô sweet Iesu, I acknowledge to thee my sins against my selfe<sup>d</sup>.

<sup>e</sup> Psal. 32, 5.

Behold I was borne in iniquitie<sup>e</sup>, but thou diddest wash and sanctifie me<sup>f</sup>, yet haue I defiled my selfe sithence with greater sinnes.

<sup>e</sup> Psa. 51, 7.  
<sup>f</sup> Eph. 5, 25.

For

For I was borne in necessarie  
finnes, but afterward I walowed  
in voluntarie wickednes.

But thou O Lord, not vnmind  
full of thy woonted mercie, too-  
kedst me from out of the house  
of my carnall father, and from  
the tabernacles of the wicked,  
and gaudedst me a minde to fol-  
low thee with the generation of  
them which seek thy face, which  
treade the right pathe, which a-  
bide among the lillies of a chaste  
life, and sit with thee in the par-  
lor of greatest pouertie.

Yet I, vngratefull for so many  
benefits, since mine entrance in  
to thy seruice, haue done manie  
an vnlawful fact, and commit-  
ted many a foule sinne; & where  
I should haue repented mee of  
my finnes, I added finnes vnto  
finnes.

These are the euilles, O Lord  
whereby I haue both dishono-  
red

red thee and stayned my selfe,  
(whom thou didest create after  
thine own likenes) with pride,  
vaine glorie, and such other ma-  
nifold sinnes, whereby the wret-  
ched soule is vexed, and afflic-  
ted, and rent asunder and de-  
stroied.

8 Gen. 1, 26  
Colof. 3, 1

Behold, O Lord mine iniqui-  
ties are gone ouer mine head<sup>h</sup>,  
and as a weightie burthen, they  
are too heauie for mee, and doe  
not thou, whose propertie is too  
shewe mercie and to spare, laie  
vnder the right hand of thy ma-  
iestie, I shal be inforced to sinke  
euen to the very bottome.

h Psal. 38, 4

O Lord my God attend, and  
consider because thou art holie,  
loe mine enemie insulteth a-  
gainste mee, saying<sup>i</sup>, God hath  
forsaken him, I will pursue and  
take him, for there is none to de-  
liuer him.

i Psalm. 71, 1

But Lord how long wilt thou  
delay

delaiē ? Returne, deliuer my  
 soule, saue mee for thy mercye  
 sake<sup>k</sup>. *psal. 134.*

Take mercy vpon thy sonne,  
 whome thou broughtest foorth  
 into this worlde, and respect not  
 some euill which I haue done,  
 that thou forget the good which  
 thou hast made.

What father is there but would  
 saue his sonne ? or what sonne,  
 whome the father, with the rod  
 of mercy wil not correct ?

Wherefore o Father and Lorde,  
 although I be a sinner, yet I can  
 not but bee thy sonne, because  
 thou hast both made mee<sup>l</sup>, and  
 renued me<sup>m</sup>.

*1 Iob. 10, 8*

*Colof. 3, 9*

As I haue sinned amend me,  
 but first deliuer me to thy sonne  
 being reformed with y<sup>e</sup> scourge.  
 Can a woman forget her child<sup>n</sup>

*Isa. 49, 15.*

notwithstanding, though shee  
 should, yet thou father hast pro-  
 mised neuer to forget.

Be-

Behold I cry, and thou hearest  
me not; I am vexed with sorow  
and yet find no comfort.

What shal I saie, or what shal  
I doe wretch that I am? I desti-  
tute of such consolation, am cast  
from the sight of thine eies.

Wo is me, from that felicitie  
into what miserie am I fallen?  
whether did I bend my selfe, &  
to what passe am I come? where  
am I wretch, and where am I  
not? vnto whom did I aspyre, &  
wherein do I now sigh?

I sought after good things, but  
behold vexation.

Lo, I now labor, and Iesus is  
not with me.

Doubtles better were it for me  
not to be at al, than to be with-  
out Iesus. Better is it not to liue,  
than to liue without life.

And now O Lord Iesus, where  
bethy former mercies? wilt  
thou bee angry with mee for  
euer?

• Pl. 89. 49



p Psal. 85, 5

euer<sup>p</sup>?

Be pacified at the length I beseech thee, and haue mercy vpon me, neither hide awaie thy face from me<sup>q</sup>, who for my redemption, diddest not turne thy face from such as reprobued and spat vpon thee<sup>r</sup>.

q Psal. 27. 6

r Mat. 7. 27

I confesse indeed, I haue sinned, and that my conscience deserueth damnation; I acknowledge also that no pennance can satisfie for my finnes, but certain it is, that thy mercy is more than al my finnes.

O most gracious Lord, write not thou bitter thinges against mee<sup>s</sup>, neither enter thou into iudgement with thy seruant<sup>t</sup>, but according to the multitude of thy compassions, put awaie mine iniquities<sup>u</sup>.

s Iob. 13, 29

t Psal. 143, 2

u Psal. 52, 1

Woe to me wretch, when the daie of iudgement shall come, and the bookes of each mannes

con-

conscience bee opened<sup>x</sup>, when <sup>2</sup> Reu. 20, 12

it shall be said of me, Behold the man and his workes.

What shall I then do, O Lord my God, when the verie heauens shall reueale mine iniquitie, and the earth rise vp against me? Surelie I shall be able to saie nothing, but hang downe mine head for verie griefe of hart, and stand trembling and confounded before thy presence.

Alacke wretche, what may I saie? shall I crie vnto thee my Lord God, wherefore am I consumed saieing naughte? but though I do speake, yet will not my griefe haue end; and if I bee still silente, I shall bee vexed inwardlie with most bitter sorow.

O my soule, mourne thou like a virgine for the husband of her youth y; howle thou miserable wretche, and weepe, because <sup>1</sup> Ioel. 1, 8  
<sup>2</sup> Eph. 5, 25  
thine husbände euen Christe<sup>z</sup>  
hath

hath forsaken thee.

O wrath of the almighty, fall not thou vpon mee, for I cannot beare thee, because there is not that strength in mee, that I can endure thee.

But haue mercie on me o God that I despayre not; but in despayre let me hope againe.

And although I haue doone that which deserueth damnation; yet hast not thou forgone that whereby thou art woont to saue.

<sup>a</sup> Exo. 12. 23

<sup>b</sup> Ro. 4. 25.

O Lorde, thou wilt not the death of sinners, neyther dost thou reioyce in the destruction of the dieng: but that the dead might liue thou didest<sup>b</sup>; and thy death hath killed the death of sinners, and if they through thy death were againe brought vnto life o Lord, grant, I beseech thee, that I may not dy, now thou art aliue.

Send

Sende downe from heauen<sup>c</sup>, <sup>c</sup> Pſal. 57.3  
and ſaue me from the power of  
mine enemies, leſt they triumph  
ouer mee and ſay, We haue de-  
uoured him.

O good Ieſu, who at any time  
can doubt of thy mercie, whoe  
euen when wee were thine eni-  
mies<sup>d</sup> didſt redeeme vs with thy  
pretious bloud, and reconcile vs  
to God! <sup>d</sup> Rom. 5.10

Loe, thus protected vnder the  
ſhadowe of thy mercie, I doe  
run vnto the throne of grace<sup>e</sup>,  
requiring mercie, cryeng and  
knocking vntill thou take com-  
paſſion vpon me. <sup>e</sup> Heb. 4.16.

For if thou calledſt vs vnto  
mercie, when wee asked none,  
how can wee miſſe of mercie,  
crauing the ſame!

O ſweet Ieſu, thinke not vp-  
on thy iuſtice againſt a ſinner;  
but remember thy goodneſſe to  
ward thy creature. Thinke not  
vpon

vpon thy displeasure againste a transgressor; but remember thy mercie towarde the miserable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in distresse, crying vnto thee for mercy.

*f* Math. 1, 21 For what is Iesus, but a sauio<sup>r</sup>? Therefore O Iesus, by thy selfe arise to helpe mee, and saie vnto my soule<sup>s</sup>, I am thy saluation.

*g* Psal. 35, 13

Muche doe I presume of thy goodnes, O Lord, the rather because thou thy selfe teachest vs to aske, to seeke, and to knocke.

*h* Math. 7, 7

And therefore admonished thereby, I doe aske, seeke, and knocke. But thou Lord, who commandest to aske, graunt I maye receiue; who counsellest to aske, giue grace to find; who teachest to knocke, open to the knocker, and strengthen me a sinner, saue me

a mee a wretch, raise me that am  
hy deade, and vouchsafe to direct  
le, and gouerne al my senses, cogi-  
d, tations & works after thy good  
and pleasure, that henceforth I may  
ri- serue thee, liue to thee, and bee  
or wholie thine.

I know Lord, I doe owe my  
y selfe to thee, euen because thou  
ay hast made me; and for that thou  
ie hast redeemed mee<sup>i</sup>, and taken  
a- humane flesh vpon thee for my  
Y sake<sup>k</sup>, I doe owe so much more  
E- beside my selfe, as thou art grea-  
s ter than he for whom thou hast  
e giuen thy selfe.

Lo I haue no more; neyther  
can I giue that which I haue too  
without thee: but accept thou  
n mee, and drawe me vnto thee<sup>l</sup>,  
that I may be thine by imitation  
and loue, as I am thine by con-  
dition and creation, whose li-  
uest<sup>m</sup>, and rulest<sup>n</sup>, nowe and e-  
uermore, Amen.

<sup>i</sup> 1 Pet. 1, 18

<sup>k</sup> Mat. 1, 21

<sup>l</sup> Iohn. 6, 44

<sup>m</sup> 1 Tim. 1, 17

<sup>n</sup> Psal. 45, 6

Chap.

## Chap. 39.

*A godlie praier vnto the  
blessed Trinitie, meet of  
tentimes to be re-  
peated.*

<sup>a</sup> Exo. 6. 3,

<sup>b</sup> Mat. 3. 16

<sup>c</sup> Deut. 6. 4

<sup>d</sup> Ecc. 42. 21

<sup>e</sup> Rev. 4. 11



Lord, God almighty<sup>a</sup>, three in persons<sup>b</sup>, yet but one god<sup>c</sup>, who both art in all, and wert before all<sup>d</sup>, and wilt bee in all thinges, a blessed God for euermore<sup>e</sup>.

Now and alwaies into thine hand I doe commend, both my soule, my bodie, my sight, hearing, tasting, sinelling, and feeling, with al my cogitations, affections, actions, outwarde and inward thinges, my sense, and vnderstandinge, my memorie, my faith and beleefe, and perseverance, that thou mayst keepe them day & night, euery houre, and moment.

O

O sacred Trinitie, heare my petition, and saue mee from all euil<sup>e</sup>, from offending, and from sinning anie manner of vvaie; from all snares and pursutes of Satan, and of enimies visible, & inuisible.

fMat 6. 1

Expel far from me the hautines of mind, and increase within me the sorrow of hart; diminish my pride; and establishe true humilitie within my breaste; fetch teares from mine eies; mollifie mine hard and stonie heart; and saue Lord, both me and my soul from al traps of the enimie; and continue me in thy pleasure.

8 Ps. 143. 10

Teach me to do thy will<sup>e</sup>, for thou art my God.

Giue me perfect sense, and vnderstanding, O Lord, that I may be able to conceiue the deepnes of thy mercie.

Grant me grace to beg that at thine hands, which may both be  
ioy-



ioyefull for thee to heare, and be  
hooueful for me to receiue.

Make mee vnfainedly to be-  
waile my finnes, and manifolde  
offences.

Heare O my Lorde, and my  
God<sup>h</sup>; heare, O lighte of mine  
eyes; heare my petition, and  
grant that what I request, I may  
obtaine.

If thou despise, I am vtterlie  
vndone; if thou heare me I take  
heart againe. If thou examinest  
my righteousnes, lo I stinke like  
a dead carrion; but if in mercie  
thou respect mee, thou raisest  
him that stinkethe out of the  
grauē.

What thou hatest in mee, re-  
moue farre fro me, and ingrasse  
the spirit of chastitie and of a  
cleane life in my minde, that in  
asking anie thing at thine hands  
I may not offend thee in asking  
the same.

Take

h Psalm. 7, 1  
I Iohn. 1, 9

Take from me whatsoever is  
hurtful to my soule, & giue what  
is behoueful.

O Lorde, giue mee a salue, to  
heale my grievous wounds.

Indue me good Lord, with thy  
feare<sup>k</sup>, with sorrowe of heart<sup>l</sup>,  
with humilitie of minde<sup>m</sup>, and  
with a pure conscience<sup>n</sup>.

<sup>k</sup> Psal. 2, 11

<sup>l</sup> Psal. 51, 17

<sup>m</sup> Ece, 23, 4

<sup>n</sup> Psal. 24, 4

Giue me grace Lord, to keepe  
brotherlie concord euermore<sup>o</sup>;  
to remember my transgressions;  
not to meddle with the dealings  
of other men.

<sup>o</sup> Ro, 12, 10.

Pardon my soule, pardon my  
sinnes, my wickednes pardon;  
o pardon mine offences.

<sup>p</sup> psal. 51, 1

Visite me that am weake, cure  
me that am sicke; heale me that  
doth languish, & raise me which  
am dead.

O Lord, giue me both an hart  
to dread thee, a minde to loue  
thee, sense to knowe thee, eares  
to heare thee, eies to see thee.

K.I.

Haue

Haue mercie on me, O God  
haue mercie on me; looke vpon  
mee from the holie seate of thy  
Maiestie; and illuminate the  
darkenes of mine heart with the  
beame of thy brightness.

Giue me wisdom, O Lorde  
to discerne betweene good and  
euil; and grant mee a watchfull  
vnderstanding.

Forgiue al my finnes I beseech  
thee; and in the time of neces-  
sity and trouble, be thou good &  
gracious to me, I onelie beseech  
thee. After thy wonted mercie

& most louing kindnes O Lord,  
I beseech thee, vouchsafe to giue  
me y life which euer shal indure

O Lord Iesus Christ, giue both  
to thy ministers vnitie of mind;  
and to magistrates iudging vp-  
rightlie, peace and tranquillitie.

Furthermore O Lord, my re-  
quest is for the whole catholike  
and holie Church, for men and

wo-

women; for religious and for se-  
cular men; for all Christian go-  
uernors, & people beleeuing in  
thy name, which labor for thine  
holie loue, that they may haue  
grace to continue in wel doing.

O Lord eternall king, giue to  
virgins; chastitie; to the vnma-  
ried continencie: to the wed-  
ded puritie; to repenters mercy;  
to widowes and orphanes, com-  
fort; to the poore protection; to  
trauellers a safe returne, to mee-  
ners consolation: to seafaringe  
men a ioyful haue; to the good  
zeale to persist: to the well in-  
clined a minde to proue better:  
to the wicked and sinfull, as to  
me wretch, grace with speed to  
repent.

O sweet Lord, and most mer-  
ciful Iesu Christe, Sonne of the  
liuing GOD, redeemer of the  
world, I acknowledge that a-  
mong al; and aboue all sinners I

Ma. 16, 15

Titu. 1, 14,

Colof. 1, 14,

am wretched; but thou most gr<sup>2</sup>  
tious and hie Father, who takest  
mercy vpon all, canst not suffer  
me to be vtterlie destitute of thy  
mercie.

• 1, Ti, 16, 3

Actu, 19, 16

O thou, Lord, King of kings<sup>r</sup>,  
who grantest truce of life, fix in  
me a mind alwaie, and aboue al  
things to seeke, to desire, to  
loue, to feare thee, and to do thy  
will, whoe art euerie where all  
whole<sup>n</sup>, a Trinitie, and but one  
God<sup>x</sup>.

• Tob, 12, 6,

Ecccl, 13, 18,

• Mal, 2, 10,

Especiallie, o Lorde holie Fa-  
ther, whoe art blessed and glori-  
ous for euermore, I beseech thee  
in most humble sort, vouchsafe  
to gouerne & keepe them from  
destruction, whoe eyther doe  
make mention of mee in their  
prayers; or haue comended  
themselves to mine vnwoorthie  
supplication, or haue don good  
whether it bee vnto my bodie  
with tēporall benefits, or to my  
soule

soule with profitable instructions, or be linked vnto me either in kinred, frendship, or good wil

Furthermore, both for al Christians which are alue, I praie thee, stand thou at their elbowe to aslist them; and for such also as are deade, and euerlastinglie doe rest from their labours<sup>y</sup>, I <sup>7 Reu, 14, 13</sup> yeeld thee immortal praife.

Finallie, this one thing more, grant me o Lord, I do earnestly beseech thee, who art Alpha & Omega<sup>z</sup>, that when the vtter-<sup>2 Reu, 1, 8</sup> moste daie, and ende of my life shal come, thou wilt be a merciful iudge to me against that malicious accuser<sup>2</sup> the diuell; and that thou wilt continuallie pro-<sup>2 Reu, 12, 10</sup> tect me against the snares of the olde serpent<sup>b</sup>; and finally con-<sup>b Reu, 12, 2</sup> duct me into the societie of Angels, and of al saints in thy holie paradise, who art blessed nowe, and euermore Amen.

## Chap 40.

*A deuout praier in memorie  
of the passion of Christ.*

2 Cor. 1. 14.

Mat. 1. 21



Lorde Iesu Christ,  
my redemption<sup>a</sup>,  
my mercie, and my  
saluation<sup>b</sup>, I doe  
praise thee, & yeeld thee thanks  
although farre vnanswereable, I  
confes, to thy benefits, although  
not zealous enough, although  
verie leane from the desired fat-  
nes of thy sweete affection: yet  
such as it hath, not as I know it  
oweth, and as it is able, my soule  
paieth vnto thee.

O thou hope of mine hart, &  
strength of my soule, let thy di-  
uine power fulfil, what my luke  
warne weakenes indeuoreth to  
bring to passe: O my life, and  
thou end of my thought.

And though I haue not hither-  
to deserued, so greatlie to loue,

Praiers.

213

as I am bounde, yet my desire is  
to loue euen as I ought to do.

O light of mine eies<sup>e</sup>, thou be-  
holdest mine heart, for my sigh-  
ing is not hid from thee<sup>d</sup>, and it  
is thy gifte<sup>e</sup>, if I do minde anie  
thing that good is.

<sup>e</sup> Iohn, 1, 9,

<sup>d</sup> Psal. 38, 6

<sup>e</sup> Cor. 4, 17,

Iames, 1 17

If it be good which thou doest  
enpire, yea, because it is good y<sup>e</sup>  
I woulde loue thee, graunt that  
which through thee I woulde.

Giue me grace so greatlie to  
loue thee, as thou commandest.  
Praise and thanks I do offer, O  
let not thy gift, which volunta-  
riliethou hast imparted vppon  
me, be vnfruitful to me.

Performe what thou hast be-  
gun, and giue the thing which  
of thy goodnes preuenting me,  
vnderferuing the same, thou hast  
made me to desire.

Conuert o gracious God my  
securitie into the burning loue  
of thy name.

k.4.

For,



For mercifull Father, hitherto  
tendeth this my prayer, this re-  
membrance and meditation of  
thy benefites is, to the end that  
thy loue may be inflamed with  
in my brest.

Thy goodnes ô Lord hath cre-  
ated me<sup>f</sup>, thy mercie hath clen-  
fed me<sup>s</sup>, and thy patience wal-  
lowing in other filthinesse of  
finnes after my purification of  
baptisme, hetherto hath tolera-  
ted, nourished, and looked for  
my conuerſion<sup>h</sup>.

1 Gen, 1, 26,  
1, Co, 6, 11

O good Lord, thou lookeſt for  
mine amendement, and that I  
may repent, and leade an vp-  
right life, my ſoule dooth looke  
for the inspiration of thy grace,

O my God<sup>i</sup>, my Creatour<sup>k</sup>,  
forbearer<sup>i</sup>, and my nourisher,  
after thee doe I thiſt, after thee  
doe I longe, after thee doe I ſigh  
and couet.

1 Pſal, 7, 1.

1 P, 119, 7. 3

1 Wiſ, 11, 20

And aſa tender Orphane be-  
reſt

rest of the presence of his louing  
 Father, weeping and lamenting  
 incessantlie, dooth embrace his  
 sweete countenance with al his  
 hart, so I, not as I should, but as  
 I am able, am mindfull of thy  
 passion, of thy blowes <sup>m</sup>, of thy  
 woundes, how thou wast killed  
 for my sake <sup>n</sup>, how buried <sup>o</sup>, and  
 laide in the graue, finallie, how  
 gloriouslie thou didest arise and  
 triumphantlie ascend into hea-  
 uen <sup>p</sup>.

<sup>m</sup> Math. 27.  
 ver 1e, 27

<sup>n</sup> Gala. 3 13  
<sup>o</sup> Lu. 23, 53

These things I doe hold by an  
 vndoubted faith, I hope for the  
 onely comfort of thy returne <sup>q</sup>,  
 and from mine hart I desire the  
 glorious contemplation of thy  
 countenance.

PA 1.9.

1 Ma. 16, 27,

Wo is me, that I cannot see the  
 Lord of Angels, who was hum-  
 bled vnto y condition of men <sup>r</sup>,  
 y hee might exalt men vnto the  
 dignitie of Angels, when God  
 offended, would suffer deathie,

<sup>r</sup> Phil. 2.5.

k 5

that

that sinful man might enioy life.

What shall I say? what shall I do? whither maye I goe? where shall I seeke? or when shall I find him? of whom shall I aske? who will tell my beloued how I languish for loue?

The ioy of mine hart decayeth, my laughter is turned into mourning, my flesh fayleth and mine hart also. God is the strength of

1 Psal. 73. 26

1 Psal. 77.

my hart, & my portion for euer. My soule refuseth comforte of any besides thee O my sweetenes. For whome haue I in heauen but thee? & I haue dysired none in the earth but only thee.

1 Psal. 73. 25

Thee I would, thee I long for, thee doe I seeke, to thee hath mine hart said, I haue sought after thy face, O Lorde I require turne not thy face frome, o most mercifull loue of mankinde; the poore committeth himselfe to thee, thou art the helper of the

1 Wis. 11. 23

the fatherless?.

Q mine affured educate z. y Pfa. 10, 14

## hauðmæðisforfarir

Orphan, I am become a fatherles  
child, my soule is like a widowe.

1. Look vpon the teardes of my  
misery and widowhood which I  
offer to thee, vntil thou returne.

Oh my Lord, now, ah shew thy  
selfe to mee, and I shall be com-  
forted. Let me behold thee, and  
I shall attaine y<sup>e</sup> end of my desire.

Reueale thy glorie, and my ioye  
shal be perfect.

My soul thirsteth for thee<sup>a</sup>, my  
flesh longeth greatly after thee. <sup>a</sup> Psal. 63.1.

My soule thirsteth for God<sup>b</sup>,  
even for the living Well, when

shall I come and appear before  
the presence of god? O my com  
forter, whom I so look for, when  
wilt thou come?

Oh that I might see the ioye,  
that I so desire! Oh that I were  
satisfied with the prefēce of the  
glorie

<sup>c</sup>Psal. 119. 15 glorie <sup>c</sup>, for which I do hunger!  
<sup>d</sup>Psal. 36. 8, oh that once I were satisfied  
 with the fatnes of thine house <sup>d</sup>,

• whereunto I doe fighe, and had  
 drunk out of y<sup>r</sup> riuier of thy plea-  
 sures, which so much I thirst for!

<sup>c</sup>Psal. 42. 3. In the meane while, O Lorde,  
 let teares be my meate daie and  
 night <sup>c</sup>, vntil it be said vnto me,  
 Behold thy God, vntil my soule  
 do heare, Behold thy spouse.

In the mean while, I say, feed  
 mee with sighings, refresh mee  
 with my sorrowes.

<sup>d</sup>He. 10. 37. Happilie my redeemer will  
 come ful soone, because hee is  
 good, and will not linger <sup>f</sup>, for  
<sup>1</sup>Re. 3. 13 that he is merciful to him

be glory now and for  
 euermores,

Amen.

The end of S. Augustine  
 his prayers.

FINIS,



**G**The Psalter which *S. Augustine* composed for the  
use of his Mother; Engli  
shed for a most general  
commoditie.



**L**ORD God  
almightie, &  
king of eter-  
nall glorye,  
whoe doest  
acknowledge

*Psalm 1. 3.*

him to bee a blessed man<sup>a</sup> that  
abhorreth the waie of sinners,  
and dooth meditate in thy Law  
day and night.

Teach thou mee, a wretched  
sinner, faithfullie to serue thee<sup>b</sup>  
with feare and trembling of the  
hart.

*Psalm 2. 1.*

And seeing with all humility  
of heart, I do cal vnto thee with  
my

S. Augustines

<sup>c</sup> Psal. 3. 4. my voyce, heare me<sup>e</sup>, haue mer-  
<sup>d</sup> Psal. 4. 1. cie vpon me, & so harken vnto  
 my prayer<sup>d</sup>, that neyther thou  
<sup>e</sup> Psal. 6. 1. for thy parte rebuke mee in thy  
 wrath<sup>e</sup>, nor that old enemie to  
 mankinde, lieng in wayt for his  
 part to deuoute my soule like a  
<sup>f</sup> Psal. 7. 1. Lion<sup>f</sup>, & tearc it in peeces while  
 there is none to helpe.

But Lord, whose Name is ex-  
<sup>g</sup> Psal. 3. 1. cellent in all the worlde<sup>g</sup>, turne  
<sup>h</sup> Psal. 9. 3. thou mine enemie backe<sup>h</sup>, that  
 hee fall againe, and perishe at thy  
 presence.

Let him not intrapt my soule<sup>i</sup>  
<sup>i</sup> Psal. 10. 8. with his fierie snares; and suffer  
<sup>k</sup> Psal. 11. 6. not brimstone<sup>k</sup>, & stormy tem-  
 pests to torment me.

But for the oppression of the  
 needie<sup>l</sup>, and for the sighinges of  
<sup>l</sup> Psal. 12. 5. the poore, now thou doost arise,  
<sup>m</sup> Psal. 13. 3. behold and heare me<sup>m</sup>, O Lord  
 my God, because thou art the  
<sup>n</sup> Psal. 14. 6. counsel and trust of the poore<sup>n</sup>.

Make mee to walke vpright-  
 lie,

Psalter

lie<sup>o</sup>, and to worke righteousness <sup>o</sup>Psal. 15, 2,  
that thy fauorable kindnes may  
bee the portion of mine inheri- <sup>p</sup>Psal. 16, 5,  
tance<sup>p</sup>.

Keepeme as the apple of the  
eye<sup>4</sup>; hide mee vnder the sha- <sup>q</sup>Psal. 17, 8  
dowe of thy winges, because <sup>r</sup>Psal. 18, 1,  
thou art my<sup>r</sup> strength, my rock,  
and my refuge.

Clenſe me from my ſecret faults<sup>f</sup> <sup>1</sup>Psal. 19, 12  
and keepe thy ſeruant from pre-  
ſumptuous finnes.

Send me helpe from thy San-  
ctuarie<sup>r</sup>; and giue me my harts <sup>p</sup>Psal. 20, 2,  
deſire<sup>u</sup>. <sup>u</sup>Psal. 21, 2,

Saue me from the Lions mouth  
<sup>2</sup>, and leade me in the pathes of <sup>p</sup>Psal. 22, 21  
righteousneſſe<sup>y</sup>, that I maye af- <sup>r</sup>Psal. 23, 3  
cend into thy mountayne<sup>2</sup>, and <sup>p</sup>Psal. 24, 3  
ſtand in thine holie place, ha-  
ving innocent hands, and a pure  
hart.

Remember not the finnes of <sup>p</sup>Psal. 25, 7,  
my youth<sup>1</sup>, nor my rebellious.  
Gather not my ſoule with the  
finners



S. Augustines

<sup>b</sup> Psal 26.9  
<sup>c</sup> Psal. 27.12  
sinners<sup>b</sup>; neither giue mee vnto  
the lust of mine aduersaries<sup>c</sup>.

<sup>d</sup> Psal. 28.1  
<sup>e</sup> Psal. 29.2  
<sup>f</sup> Psal. 30.10  
But so fauorably harken thou  
vnto the voice of my petitions<sup>d</sup>  
that calling vpon the glorie of  
thine holie Name<sup>e</sup>, thou doo  
heare me<sup>f</sup>, and haue mercie vpon  
me.

<sup>g</sup> Psal. 31.1.  
<sup>h</sup> Psal. 32.5.  
And so trusting in thee, let me  
neuer be confounded<sup>g</sup>, but for-  
giue the punishmente of my  
sinne<sup>h</sup>.

<sup>i</sup> Psal. 33.22  
<sup>k</sup> Psal 34.4.  
<sup>l</sup> Psal. 35.3.  
Let thy mercy, o Lord, be vpon  
me, as I trust in thee<sup>i</sup>: and  
deliuering me out of al my feare<sup>k</sup>,  
say vnto my soule<sup>l</sup>, I am thy  
saluation.

<sup>m</sup> Psal. 36.7  
<sup>n</sup> Psal. 37.4  
<sup>o</sup> Psal. 38.22  
<sup>p</sup> Psal. 39.4  
And because I trust vnder the  
shadowe of thy winges<sup>m</sup>, giue  
me mine harts desire<sup>n</sup>; and hast  
thee to helpe me<sup>o</sup>, O my Lord,  
my saluation.

Lord, let me know mine end<sup>p</sup>,  
and the measure of my dayes,  
what it is; let mee know howe  
long

Psalter.

long I haue to liue.

<sup>a</sup> Psal, 40, 1

Incline vnto me<sup>a</sup>, and heare my cry. Bring me out of the lake of miserie, out of the mirie claie, and set my feet vpon the rocke and order my goings.

Deliuier mee in the time of trouble<sup>r</sup>, that I may go into thy glorious house<sup>i</sup>, for thou art the God of my strength<sup>c</sup>.

<sup>r</sup> Psal, 41, 1

<sup>i</sup> Psal, 42, 4

<sup>c</sup> Psal, 43, 1

Let not my steps go out of thy pathes<sup>u</sup>, that I may loue righte-ousnes, and hate iniquitie<sup>s</sup>.

<sup>u</sup> Psal, 44, 18

<sup>s</sup> Psal, 45, 7

Be thou mine hope & strength<sup>y</sup>, for thou art a great King ouer al the earth<sup>z</sup>.

<sup>y</sup> Psal, 46, 1

<sup>z</sup> Psal, 47, 2

Thou which art a God for e-uer<sup>a</sup>, deliuier my soule out of the power of Hel<sup>b</sup>, for it hath receiued me.

<sup>a</sup> Psal 48, 14

<sup>b</sup> Psal, 49, 59

And when thou shalt appeare to iudge vs<sup>c</sup>, haue mercie vpon me<sup>d</sup> according to the multitude of thy mercies, & take not thine holy spirit from me.

<sup>c</sup> Psal, 50, 1

<sup>d</sup> Psal, 51, 1

S. Auguſtines

O moſt gracious God, in that  
houre hide thy face fro my ſins,  
and put awaie all mine iniqui-  
ties.

Create in me a cleane hart, o  
God, reue a right ſpirit within  
me. That I may appeare like a  
greene Oliue tree, in the houſe  
of my God<sup>e</sup>, and there with Ia-  
cob reioice<sup>f</sup>, and euerlaſtinglie  
be glad with Iſrael.

<sup>e</sup> Pſal. 53, 8.  
<sup>f</sup> Pſal. 53, 6.  
<sup>g</sup> Pſ. 54, 1. Saue me, o God, by thy names,  
and by thy power iudge me.

Hide not thy ſelfe fro my ſup-  
plication<sup>h</sup>, but be merciful vnto  
me<sup>i</sup>.

<sup>h</sup> Pſa. 55, 1.  
<sup>i</sup> Pſal. 56, 1.  
<sup>k</sup> Pſal. 57, 3. Send thou from heauen<sup>k</sup>, and  
ſaue mee from the reprooſe of  
them that would ſwallowe mee  
vp.

Break their teeth, o God, in  
their mouthes<sup>l</sup>, breake y iawes  
of the yong Lions O Lord.

Thou art my defence, and my  
merciful God<sup>m</sup>.

Helpe

Psalter. 2

Helpe mee with thy righte  
hand<sup>n</sup>, and vnder the couering<sup>n</sup> <sup>"Psal, 60, 5.</sup>  
of thy winges let me be protec-  
ted<sup>o</sup> when thou art to render to <sup>oPsal, 61, 4,</sup>  
euerie manne according to his  
works<sup>p</sup>.

While my soule thirsteth for  
thee<sup>q</sup>, hide mee from the cou-  
spiracie of the wicked<sup>p</sup>. <sup>pPsal, 62, 1</sup>  
<sup>qPsal, 63, 1</sup>  
<sup>pPsal, 64, 2</sup>

Sithe al flesh shall come vnto  
thee<sup>c</sup>, put not backe thy mercy  
from me<sup>c</sup>. <sup>pPsal, 65, 3,</sup>  
<sup>cPsa, 66, 20</sup>

Neither take from mee thine  
holy spirit, but cause thy face to  
shine vpon me<sup>n</sup>. <sup>nPsa, 67, 1,</sup>

Send me a good passage, o our  
God which sauest vs<sup>x</sup>, that the  
deepe swallow me not vp<sup>v</sup>, nor  
the pitte shut his mouth vppon  
me. <sup>xPsa, 68, 20</sup>  
<sup>yPsa 69, 15</sup>

Be thou mine helper, and my  
deliuerer<sup>z</sup>; O Lorde, make no  
tarrying. <sup>zPsal, 70, 5,</sup>

Sith in thee, o Lord, I do trust  
let me neuer bee confounded<sup>a</sup>, <sup>aPsa. 71, 1.</sup>  
when

S. Auguſtines

when thou ſhalt iudge thy people<sup>b</sup>.  
<sup>b</sup> Pſal. 72. 2.

Loe, they which withdrawe themſelues from thee, ſhall periſh<sup>c</sup>, oh let not mee oppreſſed returne aſhamed<sup>d</sup>.  
<sup>c</sup> Pſa. 73. 27

Because thou art a righteous iudge<sup>e</sup>, thou makeſt lowe, and thou exalteſt, and whoe ſhall ſtand in thy ſight when thou art angrie<sup>f</sup>.  
<sup>d</sup> Pſa. 74. 21  
<sup>e</sup> Pſal. 75. 7

Thou art the God that doeſt wonders<sup>g</sup>.  
<sup>f</sup> Pſal. 76. 7.

As thou nourishedſt thy people with bread in the wildernes<sup>h</sup>, & didſt not turne them from their luſt: ſo let thy grace reſreſh me an hungry ſoule, make haſt, and let thy tender mercies preuent me<sup>i</sup>.  
<sup>g</sup> Pſa. 77. 14  
<sup>h</sup> Pſa. 78. 20

And thou my defender, giue mee the breade of teares<sup>k</sup>, and the bitterneſſe of a troubled mind in the time of tribulation; and grant withall, that from the hon-  
<sup>i</sup> Pſa. 79. 8  
<sup>k</sup> Pſal. 80. 5  
nic

Psalter.

nie out of the rock<sup>l</sup>, I may tast  
the sweetnes of inwarde conso-  
lation. 1 Ps. 1. 8. 16.

O God, who iudgeſt between  
the innocent and the ſinners<sup>m</sup>,  
who alone art the moſt high o-  
uer all the earth<sup>n</sup>, haue mercy  
vpon me, and giue grace and  
glorie<sup>p</sup>, whoe haſt ordayned a  
lawe. 2 Psal. 8. 1.  
3 Psal. 83. 8

Forgiue the iniquitie<sup>p</sup>, of my  
hart, couer al my ſinnes, & ſaue  
thy ſeruant, that trulieth in  
thee<sup>q</sup>. 4 Psal. 84. 11  
5 Psal. 85. 2,  
6 Psal. 86. 2

O God who laiſeſt the founda-  
tions of thy Church vpon the  
holymountains<sup>r</sup>, encline thine  
care vnto my crie<sup>s</sup>. 7 Psal. 87. 1,  
8 Psal. 88. 2,

Let thine hand therefore eſta-  
bliſh me, and turne me not vn-  
to deſtruction<sup>p</sup>, but deliuer me  
from the ſnare of the hunter<sup>x</sup>,  
from the peſtilence, and from  
the plague that deſtroyeth at  
noone daie: that being planted

in

S. Augustines

in thine house<sup>a</sup>, I may florish  
like a Palme tree, and grow like  
a Cedar in Libanon, bringing  
out fruite euen in mine old age.  
Be thou my refuge, o my God,  
the rocke of mine hope<sup>b</sup>, for  
thou Lord, art a great God, and  
a great king aboue all gods<sup>c</sup>.  
When thou wilt iudge the  
world with righteousnesse, and  
thy people in truth<sup>d</sup>, I shall en-  
ioye light with the righteous<sup>e</sup>,  
and ioye with the vprighte in  
hart.

Let thy right hand<sup>f</sup>, & thine  
holie arme preferue me.  
Thou which sitest vpon the  
Cherubins<sup>g</sup>, make me to come  
before thy presence with ioyful-  
nes<sup>h</sup>, that I may walke in the vp-  
rightness of mine hart in the mid-  
dest of mine house<sup>i</sup>.

Let a froward heart depart fro  
mee; but cause mine eyes to be  
turned vnto thy faithfull, that I  
may

Psalter.

may sit with them walking in a  
perfect waie, when through thy  
iudgement thou shalt cut off all  
the workers of wickednes from  
thy cittie.

<sup>1</sup>Ps. 103, 2

O Lord heare my praier<sup>h</sup> and  
let my crie come vnto thee.

Hide not thy face from me, in  
the time of trouble incline thine  
eares vnto me.

<sup>1</sup>Ps. 103, 3

Pardon al my finnes<sup>i</sup>, and re-  
deeme my soule from destructi-  
on.

Satisfie my longing with good  
things, thou which lookest vpon  
the earth, and it trembleth<sup>k</sup>, and  
broughtest foorth thy peeple  
with ioie, and thy chosen with  
gladnes<sup>l</sup>,

<sup>1</sup>Ps. 104, 32

Make mee to keepe iudge-  
ment, and to worke righteous-  
nes at al times<sup>m</sup>.

<sup>1</sup>Ps. 105, 3

Bring me out of darkenes, and  
out of the shadowe of death<sup>n</sup>,  
that with a prepared hart I may  
sing

<sup>1</sup>Ps. 107, 14



S. Augustines

• Psal. 108, 1 sing and giue praise<sup>o</sup>.

Sauce me, ô Lord, according to  
 7 Psal. 109, 26 thy mercie<sup>p</sup>, that in the glorye  
 of saintes<sup>l</sup>, in the assembly and  
 9 Psal. 110, 3 congregation of the iuste<sup>r</sup>, my  
 7 Psal. 111, 1 righteousnes may endure fore-  
 uer; and mine horne be exalted  
 5 Psal. 112, 9 with glorie<sup>f</sup>, that while thou rai-  
 sest the needie out of the duste,  
 and liftest vppe the poore out of  
 the dung<sup>e</sup>, I may blesse thee, O  
 1 Psal. 113, 7 Lord, from henceforth, and for  
 2 Psal. 115, 18 euer<sup>n</sup>, then shall I walke before  
 the Lorde in the lande of the li-  
 2 Psal. 116, 9 uing<sup>s</sup>.

Break thou my bondes; and  
 confirme thy mercie towardes  
 7 Psal. 117, 2 me<sup>y</sup>. When I call vpon thee in  
 2 Psal. 118, 5 my trouble, ô Lord heare me<sup>z</sup>,  
 and set me at large.

Teach me ô Lord, the way of  
 1 Psal. 119, 33 thy statutes<sup>a</sup>, that I may liue &  
 keepe it vnto the end.

Giue me vnderstanding both  
 to search thy Lawe, and to ob-  
 serue

Psalter.

serue it also with myne whole hart.

I haue gone astray like a lost sheepe; O seeke thy seruant, & deliuer my soule<sup>b</sup>. b Psal. 130, 2

Preserue my going out, and my comming in<sup>c</sup>, that my feete may stand in the courts of Ierusalem<sup>d</sup>. c Psal. 121, 8  
d Psal. 132, 3

I lift vp mine eies vnto thee, that dwellest in the heauens<sup>e</sup>. e Psal. 123, 1

Deliuer my soule out of the snare of the fowlers<sup>f</sup>, least I put forth mine hands vnto wickedness. f Psal. 124, 7  
g Psal. 125, 3

Fil my mouth with laughter, and my tongue with ioy<sup>h</sup>; replenish my longing with good thinges, and blesse me out of Zion<sup>i</sup> that I may see the wealth of Ierusalem; hauinge escaped the cords of wickednes<sup>k</sup>. h Psal. 126, 2  
i Psal. 128, 5  
k Psal. 129, 4

Let thine eares attend vnto the voice of my prayers! O Lord. l Psal. 130, 2

Let not mine hart be hautie,

L. I

nor.

S. Angustines

• Psal. 131, 1 <sup>1</sup> nor mine eies lofty<sup>m</sup>; but giue  
me grace to thinke humbly, vn  
till I finde a place for the Lord,  
an habitation for the mighty  
God of Iacob<sup>n</sup>.

• Psal. 132, 5 There the Lord hath appoin  
ted the blessing, and life for e-

• Pla. 133, 3 uer<sup>o</sup>. There will I lift vp mine  
handes to the Sanctuarie, and  
praise thee<sup>p</sup>, whose iudgeth thy  
people<sup>a</sup>, & art pacified toward  
thy seruants.

• Psal. 136, 2 O God of Gods<sup>r</sup>, and Lorde  
of Lords, nowe weeping<sup>f</sup>, and  
worshipping toward thine ho-  
ly temple<sup>t</sup>, try mee, and knowe  
mee<sup>n</sup>, marke and consider my  
pathes, and lead me in thy way  
for euer.

• Psal. 140, 1 Deliuier mee, o lord, from the  
euill man<sup>x</sup>, & preferue me from  
the cruell man.

Let my praiser be directed in  
thy sight as incense<sup>y</sup>.

• Psal. 141, 1 Bring my soule out of prison  
that

Psalter.

that I may praise thy name<sup>r</sup>. <sup>a</sup>Psal. 142. 7

Hear my praier, O Lord, in  
thy righteousnesse<sup>a</sup>; and enter <sup>a</sup>Psal. 143. 1  
not into iudgment with thy ser  
uant.

Hear me speedilie O Lorde,  
least my spirit faile me; for thou  
God art my refuge, and my de- <sup>b</sup>Psal. 144. 1  
liuerer<sup>b</sup>.

And forsomuche as thou art  
great, and moſte worthy to bee  
praised<sup>c</sup>, and thy greatnesse is  
incomprehensibile; raise vp the <sup>d</sup>Psal. 146. 8  
crooked<sup>d</sup>, loose the shackled,  
and geue sighte to the blinde,  
thou which doest build vp Ieru <sup>e</sup>Psal. 147. 1  
salem<sup>e</sup>.

And when thou hast made the  
bars of thy gates strong, let me  
be coupled to thy children with  
in.

As the Angels, and al the po- <sup>f</sup>Psal. 148. 1  
wers in the kingdom of heauen  
do praise thee<sup>f</sup>, there let me tri-  
umphing gloriouſlie in the con-  
grega-

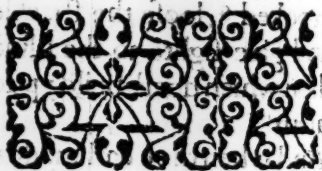
8. Augustines

<sup>a</sup> Psal. 149, 1 <sup>b</sup> Psal. 150, 5  
gregation of the saintes, with  
the sounding Cymballes<sup>b</sup> of  
my lips, praise and magnific  
thy Name, the which is ho-  
lie, and glorious, and  
raigneth now and  
euerlastinglie,  
Amen.

Luke. 2. verse 14.

Glory to God on high.

FINIS.



Lej.

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his Psalter.*

**FINIS.**



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And therefore

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2 giue God hartie thanks

3 Pray vnto God, either

for grace

Vse, if thou wouldest

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to God  
either

for grace

to serue God zealous  
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1597.



Imprinted at London by Peter  
Short, dwelling on Bred-  
street hill at the signe  
of the Starre.

Cum priuilegio.



# S. A V G V S T I N E S

*M A N V E L*

Conteining speciall,  
*and picked meditations,*  
and godlie prayers.

*Drawen out of the word of God, and  
writings of the holie Fa-  
thers, for the exercise of  
the soule.*

Corrected, translated, and adorned,  
*by*  
T H O M A S R O G E R S.

1 Thes. 5, 17.  
*Præ Continuallis.*

Printed at London by Peter Short,  
dwelling on Bredstreet hill,  
at the signe of the  
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# A Preface vnto the Reader.



His Manuell so  
liked me, and the  
wel accepting of o  
ther books which  
I haue published  
to the same pur-  
pose; soprieked me  
forward, that I thought it requisite  
to set forth the same in such order  
as I haue done.

The rather I tooke this in hande  
before anie other in the workes of  
Saint Augustine, because this com-  
monlie hath beene annexed in our  
English tooing vnto those of Sainte  
Augustine, which alreadie I haue  
translated, and therefore that, as  
hitherto they haue been ioyned to-  
gether, so henceforth they maye  
be, if it so like the owners, I thoght  
good to doe this afore anye other.  
Againe, who so wil duly compare  
this with the other, especially with  
S. Augustines praiers, shal find this  
to be euen an abstract in a maner  
of the rest, containing speciall and  
piked meditations in fewe wordes,

A 2

which



## A PREFACE

which in other bookes bee more at large. Finallie, had this booke neyther beeriointed, nor yet had such affinitie with the other of saint Augustine already in English: yet so singularlie diuine are the prayers comprised in the same, that well I could not publish any other, before this were finished.

*1 This booke  
why called a  
Manuell*

I do call this booke, as also the author doth, a Manuel, because my wish is, that Christians would vse, and haue it in their hands, not onlie when they are at home in their chambers, and studies priuatelie, but also when they are abroad in the fieldes, gardens, and elsewhere idollie: and that not to dandle, and to handle onelie, but diligentlie and zelously, as the part of Christians is, to read the same for their spiritual exercise.

*2 Author of  
this booke  
was,*

Touching the Authour, whoe he was, I dare not directlie set down. For in some copyes I finde that S. Augustine made the same, in others it is flatly denied.

Therefore, although it bee intitled S. Augustines Manuel: yet is it in none other sense applyed vnto him, than are diuers Psalmes in

vnto the Reader.

in the Psalter, entituled Dauid his  
Psalmes, whiche happily Dauid  
neuer sawe, muche lesse indighted.  
Notwithstanding, were saint Au-  
gustine the authour of the same, or  
were hee not, it skilleth not great-  
lie. For the matter it containeth  
is verie spiritual, godlie, and ne-  
cessarie: and wise men eyther doe  
not respect the authour, or not the  
authour so much as the matter; nor  
so much who writeth, as what is set  
downe.

The Argument of this booke  
is doubtlesse verie good, either ho-  
lye Meditations, or prayers: the  
one whereof, which is a meditati-  
on (as Bernard noteth) teacheth  
vs what is wanting, the other, to wit  
praier, obteineth that whiche wee  
want; Praier bringeth vs vnto the  
ende of our iourney, Meditation  
sheweth the waie; to conclude, by  
meditation we cōfesse the dangers  
hanging ouer our heades, and by  
prayer wee escape them, thorough  
the grace of our Lord Iesus Christ.  
Of these this whole bodie doth con-  
fesse.

The occasion of making this  
treatise was this. The author consi-  
dering

3 The argu-  
ment of this  
booke.

x D. Bern. in  
die S. Andra  
serm. 1.

4 The occasi-  
on why this  
booke was  
made.

## APRE F A C E

considering the frailtie of all menne in generall, and especiallie his owne weakenes in particular, and seeking some proppe to staie himselfe from falling, founde none so sure a staie against the engines of Satan and his lummes, as continuall meditation and praier. And therefore out of the meditations and praiers of the Fathers (for so he saith) hee gathered this booke, as a pretious jewell alwaie to bee caried aboute him, both to keepe him from securitie, and to inflame the zeale of godlines within him, when he waxed colde.

*5 Method of  
this booke*

The methode (for that is another circumstance to bee noted in anie booke) is verie exquisite: for neuer did Goldsmith more cunninglie dispose, eyther pretious stones in a lewell, or linkes in a goulden chaine, than are bothe meditations in this Manuell, and the sentences in each meditation, and each phraze wel nigh in euery sentence,

*6 Use of this  
booke.*

Laste of al, howe necessarie this, and suche like bookes are for this present time, hee will confesse that calleth into remembraunce the great

vnto the Reader,  
 great and general corruption of al  
 mankinde, and waigheth by what  
 sleighes and subtleties bothe the  
 Diuel seeketh to deuoure, the flesh  
 to entangle, and the worlde to  
 drawe vs headlong vnto perdition:  
 which to auoide, wee haue none o-  
 ther remedie, besides earnest, god-  
 lic, and continuall prayer. This  
 made bothe our Sauour to com- <sup>b mar. 13, 33</sup>  
 maunde vs to *Wache and Praise* <sup>c 1 the, 517</sup>  
 and S. Paule to bid vs, *Pray con-*  
*tinuallie* <sup>c</sup>; and Cyrill to breake in- <sup>d Cyril pra-</sup>  
 to these wordes <sup>d</sup>, *Be thou idle neither*  
*in the daie time, nor in the night: and*  
*when sleepe is gone from thine eies, euen*  
*then let thy mind bee occupied in prayer,*  
 Hetherro agreeth that of Hierom <sup>e</sup>, <sup>e Hierom in</sup>  
*When you goe abroade praise, when you*  
*returne home, praise, before meate, praise,*  
*and before you go to rest, praise. The reas-*  
*son Augustine doth yeeld. For prayer*  
*is as a sacrifice vnto God, so a scourge*  
*vnto Satan* <sup>f</sup>. Vse therefore that  
 which God delighteth in, but neuer  
 doe that which liketh satan, that is,  
 neglect not prayer. <sup>f Augustine</sup>  
<sup>sermons</sup>

One chapter you shal find in this  
 booke, lesse than is in the Latyne  
 coppie, and yet more by twoe, than  
 hetherro hath been in English. The

## APREFACE .

addition, I doubt not, will like you, but the omission of a Chapter some perhaps wil mislike, which notwithstanding was don neither of negligence vnwittinglie, nor heddilie of presumption, but with good aduise ment, that thy zeale might not bee cooled by the reading thereof. For it containeth strange, that I say not erroneôus doctrin, as that *Vnicuique propria voluntas est causa sue damnationis vel saluationis*; that, *Bona voluntas Deum ad nos deducit*, & nos in eum dirigit; that, *Per bonam voluntatem deum diligamus*, deum eligimus, ad deum currimus, ad deum peruenimus, & eum poscimus, &c. which sentences being contrarie vnto the truth, and sauoring of a superstitious time were better quite omitted, than translated to the infecting of some, or offence of any.

Manuell  
cap, 25,

Manuel  
cap, 11,

Againe, another Chapter there is, though not cleane left out, yet applied from an il, vnto a good purpose, as the eleuenth chapter, wher that which was spoken either of the sacrifice of the altar, is applied vnto our Sacrament of thanksgiuing, or of the reall and carnall presence of Christ, vnto his spiritual, beeing at the

vnto the Reader.

the Communion. And these are the things corrected in this booke:


To conclude, whatsoeuer is done either in translating, correcting, quoting, or publishing this booke, is al done for thy edification, and to pro- uoke thee vnto this godlie exercise of prayer. For a better meanes thou hast not to keepe thy self in y<sup>e</sup> feare of god than it is. Therefore y<sup>e</sup> more zealous, godlie, and learned bookes to this purpose are published, the more thou hast to praise God, and; be thank- ful.

*The 15. of Iulie Anno 1588.*

*Yours in Christ,*

*Thos. Rogers*

## The Authors Preface.

 Or somuch as we  
are placed amōg  
manifold snares  
our desire of Heauenlye  
things soon waxeth cold  
and therefore wee doo  
stande continuallye in  
neede of helpe, that so of-  
ten as wee slip aside, wee  
may being wakened out  
of securitie, run back vn  
to our God, who is the  
true, and the soueraygne  
happines.

*Jn*

## The Preface.

In consideration wher  
of, not of rash presump-  
tion, but thorough the  
great loue I beare vnto  
my God, I haue taken  
in hand this treatise for  
the aduancement of his  
glorie, to the ende I  
might alwayes haue a-  
bout me a short abridge-  
ment of such thinges as  
concerne my God, colle-  
cted out of the moste pi-  
ked sentences of the holy  
fathers, that so often as  
I waxe colde, I might  
be enflamed again with  
an



## The Preface.

an hot burning desire of  
him, through the fire  
which the reading ther-  
of should minister.

Now O my God, whom  
I doe seeke, whom I doo  
loue, and whome both  
with bearte, and with  
mouth, and with all my  
strength, I both glorifie  
and worship, assist mee.

Truelie my mind con-  
secrated to thy seruice,  
inflamed with thy loue,  
coueting, sighing, desi-  
ring onelie to see thee,  
hath none other delight,  
but

## The Preface.

to talke of thee, to heare  
of thee, to write of thee,  
to conserre of thee, to  
meditate oftentimes of  
thy fame, and glorious  
estate, that thy sweete  
remembrance maye bee  
some refreshing for my  
soule amidst the raging  
stormes of this wretched  
world.

Vnto thee therefore do  
I cal most earnestlie, vn-  
to thee do I crie aloud  
from the bottome of my  
hart.

And when I call vnto  
thee

## The Preface.

*thee, I call vnto thee in  
my selfe: for vnlesse thou  
wert within me, I should  
not be at all; and were I  
not in thee, thou shouldst  
not be within me.*

*Thou art in mee, bee-  
cause thou remaynest in  
my memorie, through it  
I haue known thee, and  
therin I find thee, when  
I do remember thee, and  
take delight both in thee  
and of thee, of whom, tha-  
rough whom, & in who  
are all things.*



A godlie Booke, con-  
teining special, and pi-  
ked meditations, and  
prayers.

Chap. I.

*Of the wonderful essence*  
or being which God  
hath.

**O** LORDE, thou  
fillest Heauen and  
Earth<sup>a</sup> bearing vp <sup>• Heb, 1</sup>  
thinges<sup>b</sup>, and yet  
not burthened; filling all things  
<sup>c</sup>, and yet not included: al- <sup>• Ecl, 1, 10,</sup>  
waies working<sup>d</sup>, and yet euer  
quiet; gathering, and yet lack- <sup>d Ioh, 5, 17,</sup>  
ing naught<sup>e</sup>, seeking<sup>f</sup>, and yet <sup>• psal, 10, 8,</sup>  
wanting naught. <sup>• Luk, 13, 4</sup>  
Thou louest entirelie<sup>g</sup>, yet <sup>g wis, 11, 23,</sup>  
thou burgest not; thou arte i c- <sup>h Exo, 20, 5</sup>  
lous<sup>h</sup>,

lous, and yet secure.

Thou repentest<sup>i</sup>, and art not  
ilerc, 26, 4.  
 k psal, 79, 3. greued; thou art angry<sup>k</sup>, but  
 neuer impatient;

Thou changeest thy woords<sup>l</sup>,  
l Wis, 7, 27,  
 m Mala, 3, 6. but not thy counsell<sup>m</sup>; Thou  
 receauest what thou findeste,  
 and yet neuer diddest loose the  
 same;

Thou art neuer needie<sup>n</sup> and  
n psal, 30, yet glad when thou gayneste;  
 at no time couctous, and yet  
 exactest vsurie.

Thou art bountifull, to whome  
 thou owest naught; and ma-  
 nye are bountifull, to binde  
 thee vnto them; Yet who  
 hath aughte whiche is not  
o Cor, 7, 4, f  
 p 1, pet, 2, 4, thine<sup>o</sup>?

Thou paieest debts<sup>p</sup>, owinge  
 naught; thou forgiuest debts<sup>p</sup>  
q Mar, 12, 2;  
 r Job, 23, 8, and yet forgoest naught.

Thou art euery where<sup>r</sup>, & eu-  
 rie where all whole.

Thou maiest be vnderstood,  
 but

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but not scene<sup>f</sup>, & art no where  
absent<sup>t</sup>, yet farre thou art from  
the cogitations of the wyc-  
ked<sup>u</sup>.

stohn.1.18,  
Ecc.23.18

Yet art thou not absent there  
where thou art farre off; For  
where thou art not to shew fa-  
uour, thou art to execute ven-  
geance;

uPro.15.26

Thou art euery where pre-  
sent<sup>x</sup>, and yet maist hardly be  
founde<sup>z</sup>.

zEcc.23.18

Thou standest still when wee  
follow thee; yet can wee not  
lay hold vpon thee:

Thou possessest all things<sup>y</sup>,  
fillest all things<sup>z</sup>; enuironest  
all things<sup>a</sup>; ouerpassest all  
things<sup>b</sup>; and bearest vppe all  
things<sup>c</sup>.

yPsal.50.9

zIer.23.24

aIer.32.18

bPsal.13.97

cHeb.1.3,

Thou teacheest the heartes of  
the faithfull<sup>d</sup>, without noise of  
words:

dIsa.54.13

Thou art neyther strough-  
ted out by place<sup>e</sup>; nor chan-  
ged

eEc.16.13

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ged by time<sup>f</sup>, nor haue accessse  
and recessse:

psa, 10, 24

1 Ti, 6, 16

Thou dwellest in the lighte  
that none canne attaine vnto <sup>8</sup>,  
whome neuer man sawe, ney-  
ther can see:

Abiding quiet in thy selfe,  
thou goest euerie where about  
the whole world,

Deut. 6, 4

For thou canst not bee cutte,  
and deuided, because thou tru-  
lie art one<sup>h</sup>; nor yet bee brou-  
ght into partes: but beeing  
vwhole, thou possessest, fillest  
lighteneste, and enioyest the  
whole.

Chap. 2.

*Of God his vspeakeable  
knowledge.*



Ere y whole world  
replenished with  
Bookes: yet coude  
not thine vnspeake-  
able knoweledge bee vttered  
forth:

soorth. For, because thou art indeed vnutterable, thou canst by no meanes bee either written, or concluded.

Thou arte the fountayne of heauenlie lighte; and the Sun of eternall brightnesse.

Thou art greate without quantitie, and therefore vnmeasurable<sup>a</sup>, and good without qualitie, and therefore indeede and soueraignlie good<sup>b</sup>; yea to saye the truethe, there is none good, but thou alone<sup>c</sup>: whose will is a worke, and whose will is habilitie:

Who, euen because it was thy pleasure, diddest make all things, which thou hast created of nothing<sup>d</sup>

Who possessest all the creatures<sup>e</sup> without anie lacke; and gouerneste them<sup>f</sup>, without paine, and rulest them<sup>g</sup> without wearines; for there is nothing

<sup>a</sup> Job, 33, 8,

<sup>b</sup> Iam, 3, 17.

<sup>c</sup> Mar, 10, 18

<sup>d</sup> Gen, 1, 1

<sup>e</sup> Psal, 38, 8,

<sup>f</sup> Ioh, 5, 17,

<sup>g</sup> Mat, 11, 25



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thing, either of things on high  
or of thinges below, that can  
disturbe the order of thy go-  
uernment:

Who art in all places with-  
out any place, and containest  
all things without inclosure, &  
art present euery where <sup>h</sup> with-  
out seate or motion:

h Iere, 32. 19

Who neither art the author  
of sin <sup>i</sup>, which thing only thou  
canst not doo <sup>k</sup>, who canst doo  
all things <sup>l</sup>; neither hast thou  
been sorie for ought thou hast  
done:

l Iace, 15. 20

k Psal, 11. 5,

l Exod, 6. 3,

Of whose goodnes we were  
created <sup>m</sup>, of whose iustice wee  
are punished <sup>n</sup>, of whose mer-  
cie we are faued <sup>o</sup>.

m Ge, 1. 26,

n Dani, 9. 4,

o Gal, 3. 13

Whose almightines dooth  
gouerne, rule, and fill all thinges  
p, which it hath created:

p Ier, 23. 24,

Neither in saying, thou fil-  
lest all thinges, meane wee that  
they conteyne thee, but how  
th

they rather bee containd of  
thee, neyther by partes fillest  
thou all things, nor yet may it  
be thought, that euerie thinge  
according to the greatnesse of  
the quantitie it hathe, recea-  
ueth thee, that is, the greatest  
thinge more, and the smallest  
thinge lesse, thou rather beeing  
in all things, or more truelie all  
thinges in thee <sup>4</sup>.

Whose omnipotencie inclo- <sup>1 A2, 17. 28</sup>  
seth all thinges, whose power  
none may escape<sup>r</sup>.

For whosoeuer hath not thy <sup>1 Psal. 13, 9,</sup>  
fauor, can by no meanes auoide  
thy displeasure<sup>r</sup>. <sup>1 Ren, 6, 15,</sup>

## Chap. 3.

*The desire of that soule*  
which hath a feeling  
of God.



O R thee then I  
doe call into my  
soule, O most grati-  
ous GOD, whiche  
thou

thou preparest to receiue thee  
through the desire which thou  
enpirest into the same.

Oh, enter thereinto, I be-  
seech thee, ioyne it to thy  
selfe, that bothe thou mayest  
possesse that which thou hast  
not onely made<sup>a</sup>, but also re-  
newed<sup>b</sup>; & I maye enioye thee  
as a seale vpon mine hart.

<sup>a</sup> Gen, 1, 25,  
<sup>c</sup> Colos, 3, 10,  
<sup>b</sup> Ro, 5, 15,

Mercifull God, I beseech  
thee, forsake him not whiche  
calleth vpon thee nowe: for  
before euer I coulde call vppon  
thee, thou diddest not call mee  
onely<sup>c</sup>, but also seeke me<sup>d</sup>, to  
the ende that I thy seruante  
might seeke thee, & thorough  
seeking finde thee, and bee-  
ing found, loue thee.

<sup>e</sup> Ro, 8, 30,  
<sup>d</sup> Luk 35, 4,

I haue soughte, and I haue  
founde thee O Lorde, graunte  
that I may loue thee.

Increase my desire, & graunt  
my request; for though thou  
giue

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giue mee al things which thou  
hast made, yet vnlesse thou  
giue thy selfe withall, I thy ser-  
uant shall neuer bee satisfied.

Wherefore bestowe thy selfe  
vpon me, ô my God, bestowe  
thy selfe vpon mee.

Lo, I doe loue thee; and if too  
little I loue thee, my desire is to  
loue yet more entirlic.

I loue thee *I* say, I long for  
thee, I am much delighted to  
thinke vpon thee.

Behold, while fro my heart  
I doe sighe, and call into my re-  
membrance thine vnspeakea-  
ble kindnesse, the burthen of my  
flesh y lesse greueth; trouble-  
some cogitations the lesse in-  
uade, y waight of mortalitie,  
& miseries do not so loade mee  
as they were wont; all thinges  
are hush, euerie thing is quiet.

Mine hart burneth, my mind  
is iocund, my memorie fresh,  
mine

mine vnderstandinge cleere,  
and all my spirit inflamed tho-  
rough the desire of thy sighte,  
perceaueth howe it is rauished  
with the loue of thinges vn-  
scene.

•Isa, 40. 31

•Psal, 16. 8,

•Psal, 13. 2.

hReu, 7. 15,

ii, Tim, 1. 1,

•Hof, 13. 9,

•Isai, 44. 4,

Let the same my spirite take  
the winges as the Eagles<sup>c</sup>, let  
it flee, and not be wearie; lette  
it flee, and neuer faynt, vntill it  
come vnto the place whereas  
thine honour dwelleth<sup>t</sup>, euen  
vnto the throne of grace, there  
at the table, where the supernall  
Citizens doe repast, to be fedde  
from thine eies in green pasture  
by the still water. Be thou our  
ioye<sup>h</sup>, our hope<sup>i</sup>, our saluation<sup>k</sup>  
and redemption<sup>l</sup>.

Thou which hereafter wilt  
be our reward, be thou our com-  
fort.

Let my soule euermore seek  
thee, and graunte that neuer it  
may cease to seeke, Amen.

Chap.

## Chap. 4.

*The miserable estate of that  
soule which neyther loueth  
our Lord and Sauour Christ,  
nor seeketh after him.*

**W**Oe to the wretched  
soule which neither  
seeketh, nor loueth  
Christ: such a soule  
abideth both drie & miserable.

Hee looseth his life time, that  
loueth not thee, ô God. And he  
that would liue, but not to serue  
thee, is doubtles nothing, and so  
to be accounted.

Hee which refuseth to liue to  
thee, is already dead: and he that  
sauioreth not of heauenlie wise-  
dome is a very foole<sup>a</sup>.

21 cor. 1, 7,

O moste gracious God into  
thine hand I do commend, ren-  
der and yeeld my selfe, through  
who. ne I both am<sup>b</sup>, liue<sup>c</sup>, and  
haue vnderstanding<sup>d</sup>.

b Gen, 1, 26

c Act, 17, 26,

d Iam, 1, 17,

B. 1.

in

In thee do I repose mine whol  
<sup>a Ioh. 11, 25,</sup> trust, confidence and hope, tho-  
<sup>b Ioh. 14, 6,</sup> rough whom I shal rise againe  
 liue<sup>t</sup>, and rest.

Thee doe I long for, thee doe  
 I loue, thee doe I worship, with  
<sup>a Ren. 21, 4,</sup> whome I shall euerlastingly a-  
 bide, raigne, and be blessed s.

The soule which neither see-  
 keth nor loueth thee, is a friende  
<sup>b Mat. 6, 24</sup> of the world<sup>h</sup>, the slaue of sinne.  
 subiect to al maner wickednes;  
 neuer quiet, at no time secure.

Therefore merciful Sauior, as  
 for my minde let it attende on the  
 thee; my pilgrimage let it bee  
 toward thee, and mine hart let  
 it euen burne withe the loue of  
 thee.

Let my soule rest on thee, my bold  
 God, let it / saie, deepelie me-  
 ditate of thee, let it sing out thy  
 praises with ioy; and let this be  
 my comfort in this mine exile.

Let the shadow of thy wing

bee a refuge for my soule from  
the parching heate of worldely  
cogitations. Let mine hearte, a  
verie great sea, swellinge with  
waues trust in thee.

Thou which aboundest with  
all good dainties, and art a most  
liberal bestower of supernal fa-  
uour, ô God, giue thou foode to  
the wearied, gather the disper-  
sed, deliuer the captiuated, a-  
mend the parted.

Loe, he standeth at the doore  
& knocketh: I therefore euen by  
the bowels of thy mercy, where  
by thou the daie spring from on  
t let high hath visited vs<sup>i</sup> beseech thee <sup>i Luk, 1. 78,</sup>  
ue of command the doore to be ope-  
ned to him which knocketh, that  
my boldlie he may enter into thee,  
me and rest in thee, and be refresh-  
ed of thee, the heavenly bread.  
his be for thou art the bread<sup>k</sup>, and the <sup>k Ioh, 6, 35</sup>  
xile. wel of life<sup>l</sup>, thou art the light of  
wing everlasting cleerenes<sup>m</sup>, to con- <sup>i Ioh, 4, 13</sup>  
clude <sup>m RCU, 21, 23</sup>



clude thou art all things, wherof  
the righteous do liue, which loue  
thee.

## Cap. 5.

*A verie Christian desire*  
of the soule after God.



God; thou who art  
both the light of the  
harts<sup>a</sup> that see thee;  
and the life of the  
soules<sup>b</sup> that loue thee; and  
the strength of the mindes that  
seek thee, giue me grace ever-  
more to cleaue vnto thine holie  
loue.

<sup>a</sup> Ioh. 1, 9,

<sup>b</sup> Iohn, 4, 13

O come, I praie thee, into  
mine hart, and make me drunke  
with the riuers of thy plea-  
sures<sup>c</sup>.

<sup>c</sup> Psal, 36, 8,

It shameth, and it irketh me at  
the very hart euen to suffer those  
things which are dōone in this  
wretched world.

The very sight of worldly va-  
nities

ities is a greefe vnto me; and to  
heare of these transitorie things  
it doth trouble me much.

Helpe mee O Lord my God,  
and cause mine heart to reioyce  
in thee: come thou vnto me, that  
I may behold thee.

I am penned in this house of  
my soule, vntil thou come there-  
into, and make it wider. It is rui-  
nous, o prepare the same.

Many things, I acknowledge  
and know are in it, which maye  
offend thine eies; but alas who  
can make it cleane; or vnto  
whom else beside thee should I  
crie for helpe?

Clenſe me O Lorde, from my  
ſecret faultes<sup>d</sup>, keepe thy ſer-  
uaunte alſo from preſumptuous  
ſinnes.

<sup>d</sup> Pſa 19, 12  
13

Grant me grace, o ſweet chriſt,  
good Jeſu, giue me grace, I be-  
ſeech thee, for thy loue & deſire  
ake to laie off the heauie bur-

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den of carnal desires, and earth-  
lie lust<sup>e</sup>.

• 1, 10, 2, 13,

Let the soule ouer the fleshe;  
let reason ouer the soule, let thy  
grace ouer reason beare swaie;  
and make mee bothe in bodie  
and soule euermore to obey thy  
wil<sup>f</sup>.

f Mat, 6, 10,

Grant that both mine hart, &  
my tongue, and al my strength  
may extol thy goodnes.

Enlarge mine vnderstanding,  
and lift vp the eies of mine hart,  
that my spirit with swift cogita-  
tion may attaine vnto thee the  
euerlasting wisdomes, abiding

z Heb, 1. 1, aboute al things.

Loose me, I beseech thee, from  
the fetters wherewithal I am fast  
bounde, that leauing all these  
worldlie thinges, I may hasten  
vnto thee, cleaue to thee alone,  
and thinke onely vpon thee.

Chap.

## Chap. 6.

*The happines of that soule*  
 which is deliuered out of the  
*earthlie prison of the*  
*bodie.*



Happy is the soule,  
 which loosed from  
 the earthly prison<sup>a</sup>, soareth vwithout let  
 vnto heauen, which face to face  
 beholdeth thee<sup>b</sup>, the most gra-  
 tious Lorde, which is touched  
 with no feare of death at al<sup>c</sup> but  
 triumpheth vwith an incorrup-  
 tible crowne of perpetuall glo-  
 rie!

<sup>a</sup> Phi, 1, 23<sup>b</sup> 1 Co, 13, 12

Reu. 22, 4

<sup>c</sup> Re, 7, 15,

O quiet and secure is suche a  
 soule; and feareth now neither  
 enimie nor death<sup>d</sup>.

<sup>d</sup> Reu, 21, 4,

Shee enioyeth thee her good  
 Lord, whome long she sought,  
 and alway loued.

Now ioyned to the singing  
 quires, shee soundeth out with-  
 out cesing vnto the praise of thy  
 b. 4. glorie

glory, ô Christ, hir king, ô sweet  
Iesu, moste melodious Psalmes  
she singeth of aie lasting ioyful-  
nes.

For shee is satisfied with thy  
ePsal. 36, 8, fatnes<sup>e</sup>, thou dooest giue her  
drink out of the riuer of thy plea-  
sures.

Happy is the felowship of su-  
pernal Citizens, and glorious is  
the solemnitie of such as return  
vnto thee from the painfull toile  
of this pilgrimage<sup>e</sup>, vnto the  
wonderful beauty, vnto the sur-  
passing glorie, vnto the excel-  
lencie of al comelinesse, where  
continuallic thy Citizens, O  
Lorde beholde thy face<sup>s</sup>. There  
nothing is heard to trouble the  
mind<sup>h</sup>.

<sup>a</sup>Re. 22, 4,  
<sup>h</sup>Reu. 21, 4  
<sup>i</sup>Reuel. 5, 8

What mirth! what melodie!  
what singing! what Psalmes be  
there sung without ceasing.

There the pleasaunt organes  
doe sounde out most heauenlic  
hymnes;

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hymnes, the blessed Angelles  
most sweetlie doo sing; & songes  
of rare excellencye are vttered  
out by the supernall Citizens,  
vnto the prayse and glorie of  
thy Name.

There is neither gall, nor anie  
bitternesse in that blessed regi-  
on<sup>k</sup>. For there is no wicked per-  
son<sup>l</sup>, nor any wickednes at all.

k Reu. 21. 4,

l Re. 21. 27,

There is neither enemy to im-  
pugne, or any enticement to  
offend.

There is no lack<sup>m</sup>, no shame  
no contention, no vpbraiding,  
no blaming, no feare, no vnqui-  
etnes, no punishmente, doubt-  
fulnesse, violence, discord there  
is none.

m 1. Co. 2. 9

But singular peace, and per-  
fect loue, and lasting triumphes  
and praising of God, and secure  
quietnes, which neuer shal haue  
ende, and continual ioye in the  
holie spirit there is.

b. 5.

Oh

Oh how happie should I bee  
did I heare those most comfor-  
table songs of thy Citizens, and  
the sugred verses vttering forth  
with due reuerence the praises  
of thy sacred Trinitie,

But moſte ſingularlie bleſſed  
ſhould I bee, might I alſo with  
them ſinge to my Lorde Ieſus  
Chriſt one of the pleaſant ſongs  
of Zion<sup>n</sup>.

•Pſa, 137.3

Chap. 7.

*The bleſſed ioie of the hea-  
uenlie Paradife.*



Liuelie life ! ô euer-  
laſting life, and e-  
uerlaſtinglye bleſ-  
ſed! whereas ioye is

•Reu, 7, 16  
Reue, 21.4

and no ſorrowe<sup>a</sup>, reſt is and no  
labour, honor is and no feare,  
wealth is and no loſſe; health is  
and no ſicknes, abundance and  
no want, life and no death; im-  
mortalitie and no corruption;  
happi-

happines, & no miserie at al is!

Wheras al good things are in perfect loue; where sight is face vnto face<sup>b</sup>, where perfect know ledge is in al men<sup>c</sup>, & al thinges are knowne; whereas Gods so- ueraigne goodnes is perceyued; and the lighte enlightening is glorified of the saints;

<sup>b</sup> Reu, 22, 4

<sup>c</sup> Cor, 13, 12

Where the present maiestie of God is beholden, and the mind of the beholders is filled continuallie with this meate of life;

They see continuallie, and yet they desire to see; they desire without grieffe, and without loathing they be satisfied.

Where the true sonne of right reousnes<sup>d</sup>, with the wonderfull <sup>d</sup> Re. 10, 23 show of his beautifull beames, doth refresh al beholders, & so inlightneth all the Citizens of the celestial Countrie, that they do giue lighte, to wit, a light inlightened through God, a light  
thi-



shining more cleerly, than doth  
either the sunne at anie time, or  
the stars.

They do cleaue vnto the im-  
mortal Godheade, and thereby  
they become immortal, and vn-  
corruptible, according to the  
promise of our Lorde and Sau-  
our<sup>e</sup>, Father, *I will that they*  
<sup>e Ioh, 17, 24</sup> which thou hast giuen mee, bee  
with me euen where *I am*, that  
they may behold my glory, that  
they all may bee one, as thou, O  
Father art in me, and I in thee,  
euen that they also may bee one  
in vs.

Cap. 8.  
*The glorious condition of the  
kingdome of heauen.*



He kingdom of hea-  
uen, is a most happy  
kingdome, a kinge-  
dome both immor-  
tal<sup>a</sup>, and euerlasting<sup>b</sup>.

There

<sup>a</sup> Re. 21, 4

<sup>d</sup> Dan, 7, 27

There no times succeed by ages, neither night followeth after day<sup>c</sup>.

<sup>c</sup>Re. 21, 4.

There the valiant soldior after battels fought, is adorned abundantly with vnspeakeable rewardes<sup>d</sup>; and crowned honourable with an euerlasting crowne<sup>!</sup>

<sup>d</sup>1. Tim. 4, 7

Oh that Christe of his diuine goodnes, hauing eased me of the heauie load of my finnes, oh that he would bid me, euen the basest of all his seruants, to laie off the burden of this fleshe<sup>e</sup>, that I might to my comforte<sup>f</sup>, passe ouer vnto the euerlasting ioyes of his cytie, bee admitted into the felowship of the saints aboue<sup>g</sup>; attende vpon the Majesty of the creator, with the blessed spirites; beholde the countenance of GOD<sup>h</sup>, bee neuer touched anie more with feare of death<sup>i</sup>; but reioyce securelie for

<sup>e</sup>Phi. 1, 23

<sup>f</sup>Reu. 7, 16,

<sup>g</sup>Reue. 5. 1

<sup>h</sup>1. Co. 13, 12

<sup>i</sup>Re. 21, 4,

<sup>1</sup> 1. Co. 15, 35 for the immortalitie attained<sup>k</sup>,  
 and ioyned to him which kno-  
<sup>1</sup> 1. Eccl. 2, 19  
<sup>1</sup> 1. Cor. 13 weth all thinges<sup>l</sup>, might forgoe  
 al blinde ignorance<sup>m</sup>, and ney-  
 ther make accompte of earthe-  
 lie thinges: nor vouchsafe either  
 to beholde, or to remember this  
 vale of teares any more, where  
<sup>n</sup> 1. Job. 7, 1,  
<sup>o</sup> Ps. 103, 11, as the laboursome life<sup>a</sup>, the cor-  
 ruptible life<sup>o</sup>, the life repleni-  
 shed with all manner bitternes  
<sup>p</sup> 1. Job. 14, 1, is<sup>p</sup>, such a life as is the Ladie of  
 euils, the handmaid of Diuels.  
 The which both humors puffed  
 vp, and sorrowes plucke down,  
 heate withereth, and ilayres in-  
 sect, which both much eating  
 maketh purfie, & much fasting  
 maketh keane.

Which by mirth is loosed, &  
 by sadnes consumed; by care is  
 shortned, and by securitie dul-  
 led; by riches made proud, and  
 by pouertie ouerthrowne: by  
 youth exalted, & by age bowed  
 which

Which is both by sicknes broken, and by sadnes depressed; which both the diuel intrappeth by his snares, and the world deceaueth by flatterie, & the flesh destroyeth by filthy pleasure.

Whereby the soule is made blinde, and the whole man distempered:

And after these so many, and so great euils, succeedeth raging death, which bringeth vain delights vnto such an ende, that when they are once gone, they are as quite forgotten, as if they had neuer bin at al!

Chap. 9.

*How God after much trouble  
doth comfort the peniue  
soule.*



Vt what prayſes, or  
what thanks maye  
we reder<sup>a</sup> vnto thy  
goodnes, O GOD,  
who

<sup>a</sup> Pſa. 116, 17

who ceasest not for all this by thy gracious visitation, to comfort vs amidst so great wretchednes of our mortalitie.

While I dread much to die; while *I* consider the multitude of my finnes; while I doe feare thy heauie iudgement; while I call into minde the houre of death; and am agast at the horrible paines of hell; while *I* wot not howe preciselie, and howe strictlie thou wilt waighe my deedes, and I am vtterlie ignorant how *I* shall ende my life; and ponder many other thinges in mine heart, loe, of thy woo-  
ted goodnesse, O Lord my God thou art present to comfort me, wretch, replenished with much sorrowe, and from these piteous complaintes and criengs, thou carriest my pensue and troubled vnderstandinge ouer steepe hilles, vnto the beddes of  
sweet

sweet spices, and makest me to  
 rest in greene pastures<sup>b</sup>, by the  
 riuers of sweete waters, where  
 thou preparest a table diuerslie  
 furnished against my comming  
 to refreshe my wearied spirites,  
 and to comforte my sorrowfull  
 hart, and so refreshed with those  
 dainties, I forget at the length  
 my manifold miseries, and exal-  
 ted ouer the earth, I doe rest my  
 selfe in thee which art the true  
 peace<sup>c</sup>.

bPsal, 23, 2,

cPhil, 4, 7

## Chap. 10.

*A prayer for grace to  
 loue God.*



Lord my God, I do  
 loue thee; & more  
 & more I desire to  
 loue thee.

Giue me grace, O Lorde my  
 God', whoe art fairer then the  
 childre of men<sup>b</sup>, giue me grace  
 not onlie to desire thee, but also

aPsal, 7, 1

bPsal, 45, 2,

to

to loue thee both as I would, &  
as I am bound,

<sup>c</sup>Iob, 23, 8 } Thou art vnmeasurable<sup>c</sup>, and  
therefore to bee loued without  
measure, especially of vs whome  
<sup>d</sup>Ioh, 3, 16, thou halte so loued<sup>d</sup>, so saued<sup>c</sup>,  
<sup>e</sup>1, Pet, 2, 22 for whose sakes thou hast done  
such and so great things.

O loue, which burnest alwaie  
and neuer goest out, ô sweete  
Christ, O good Iesu, O my God  
<sup>f</sup>1 Ioh, 4, 8 } who art loue it selfe<sup>f</sup>, sette mee  
wholy on fire with thy fire, with  
the loue of thee, with thy sweet-  
nesse, with hearty affection to-  
ward thee, with a desire of thee,  
with godlie charitie, with god-  
lie ioy and reioycing; with god-  
lie kindnes and sweetnes, with  
godlie delectation and concu-  
piscence, the which is holie and  
good, and chaste and pure, that  
beeing throughlie replenished  
with the sweetenes of thy loue,  
and altogether purged from the  
grosse

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grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louelic Lord, with all mine hearte, with all my soule; with al my strength, and with al my mind<sup>s</sup>, and that with much sorrowe of heart, and plentifull teares of the eies, with much feare and trembling<sup>h</sup>, hauinge thee in such wise both in myne hart, and in my mouth, that no strange loues may finde roome within me.

<sup>g</sup> Deut, 6, 5.

<sup>h</sup> Phi., 2, 13,

Chap. I I.

*A praier for grace both du-  
lie to thanke God for our redemp-  
tion, and worthelie to approach vnto  
the holy Table.*



Christe my Sauour  
who art of al the fai-  
rest<sup>a</sup>, thorough the  
shedding of thy pre-  
cious blood, wherewithal we bee  
re-

<sup>a</sup> Psal, 43, 2,



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redeemed<sup>b</sup>, I humbly beseech thee, giue me grace vnfainedly to repent, & hartlie to bewaile my sins, especially at such times when I offer prayers vnto thee, when I sing forth thy praises; when I cal into mind the myste-  
<sup>b Pet. 1, 18,</sup>rie of our redemption<sup>c</sup>, a manifest argument of thy mercie to man wardes; when I am at the holie Table, though vnworthie to approach thereunto, desiring to participate of that woonderful, and heauenly, and reuerend Sacrament, which thou ô Lord my God the vnspotted Priest<sup>d</sup> didst institute and command to be receiued<sup>e</sup> in remembrance of thy loue, to wit of thy death<sup>f</sup>,  
<sup>d He. 7, 26.</sup>  
<sup>e Lu 22. 19,</sup>and passion for our saluation, & for the strengthening of our daylie weakenesse.  
<sup>f 1. Co, 11</sup>

26  
Let my minde at such myste-  
ries bee confirmed withe the  
sweetnes of thy spirituall pre-  
sence;

sence; let it beholde thee with the eies of faithe, and reioyce in thy sight.

O sweete Christ, ô good Iesu, who art bothe the fire burning alwaies, and the loue enflamed euermore; the euerlastinge and neuer wasting lightes, and the bread of life<sup>h</sup>, feeding vs, and yet neuer deminished, and eaten of daily, and yet continually abiding whole;

g Reu, 21, 3

h Ioh, 6, 35

48

Shine thou vpon mee, and set me on fire, inlighten and sanctifie me; purge thy vessell from the dregs of malice, fil mee of thy grace and keep me full, that I may eate the meat of thy flesh vnto the saluation of my soule, that feeding vpon thee, I maye liue of thee, and through thee, I may attaine vnto thee, and rest in thee, Amen.

Chap.

## Cap. 12.

*A zealous prayer for grace  
to meditate deepe lie vpon  
the goodnes of God.*



Sweet loue, & loue-  
lie sweetnes, let my  
stomach digest thee  
and with the nectar  
of thy loue be al my bowels fil-  
led; & let mine hart vtter forth

\*Psal, 45, 1. good matter<sup>a</sup>.

O my God, who art charitie  
it selfe<sup>b</sup>, the delectable honie;  
the snowie milke, and the foode  
of y strong, make mee to growe  
vp in thee, that thou with a sound  
palate maist be tasted of mee.

<sup>c</sup>Ioh, 14, 6.

<sup>d</sup>AQ. 17, 4, 1

<sup>e</sup>1, Tim. 1, 1

<sup>f</sup>colof, 3, 3,

Thou art my life<sup>c</sup>, whereby  
I do liue<sup>c</sup>; the hope whereunto  
I truste<sup>c</sup>; and the glorie, which I  
desire to attaine<sup>f</sup>.

Guide thou mine heart, rule  
thou my minde, direct mine vn-  
derstanding, erect my loue, cheer

vp.

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vp my soule, and quenche thou  
the thirst of my spirit, which lon-  
geth after thee, with thine hea-  
uenlie riuers.

Let the tumultuous cogitati-  
ons of the flesh, hold their peace  
I beseech thee; let earthlie, and  
worldlie phantasies bee still; let  
all dreames, and vaine reuelati-  
ons, let euery tounge, euery sign,  
and what else soeuer dooth va-  
nish awaie, be silent.

Yea let mine owne soule also  
bee dumme too; and ouerpasse  
it selfe, not by thinking on it  
selfe, but vppon thee my God:  
because thou art indeed al mine  
hope and confidences.

81, Tim. 1, 1

For in thee our most gracious  
and kind, & mercifull Lord, and  
God, Iesus Christ, ech of vs hath  
a portiō both of blood & flesh<sup>h</sup>.

haph, 5, 30

Therefore where a peece of my  
selfe doth raign, there I belceue  
I doe raigne; where my bloud  
hath

hath dominion, there I truste I  
haue dominion; where my flesh  
is glorified, there I knowe I am  
glorious.

And although I am yet a sin-  
ner, yet I doubt no whit of this  
participation of grace; although  
my sinnes do hinder me, yet my  
substance dooth require it: and  
although mine owne offences  
doe exclude me, yet the commu-  
nion of nature doeth not repell  
me.

Chap. 13.

*A thanksgiving vnto God*  
for the incarnation of his deere  
sonne to saue man.

aph. 5, 29,

**F** Or the Lord is not so  
vunkind, that he canne  
hate his owne fleshe  
, his owne members,  
his owne bowels.

Surelie I mighte vtterlie des-  
paire, in respect of mine outra-  
gious

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gious offences, and infinite sins  
which I both haue committed,  
and dailie doe commit both in  
hart, word, and dedde, and by al  
meanes whereby the frailtie of  
man may transgresse, had not  
thy word, O my God, bin made  
flesh<sup>b</sup> and dwelled among vs.

<sup>b</sup> Ioh, 1, 14,

But now I dare not despayre  
because he hauing shoven him  
selfe obedient to thee vnto the  
death, even the deathe of the  
crosse<sup>c</sup>, hath taken awaie<sup>d</sup> the  
handewriting of our sinnes, and  
fastening it vppon the Crosse,  
hath crucified both sinne and  
death.

<sup>c</sup> Phil, 2, 8,  
<sup>d</sup> Colo, 2, 14,

In him therefore who sitteth  
at thy right hande, and maketh  
request also for vs<sup>e</sup>, I take heart  
again.

<sup>e</sup> Rom, 8, 34

Through mine hope<sup>f</sup>, in whom  
we are quickened<sup>g</sup>, and raysed,  
and sit togither in the heauen-  
lie places, I desire to come vnto

<sup>f</sup> Tim, 1, 1,  
<sup>g</sup> Eph, 2, 5;

C I

thee

thee.

<sup>h</sup> Reue, 19, 1

To thee bee praise<sup>h</sup>, to thee  
glorie, to thee honour, to thee  
thanks, Amen.

## Chap. 14.

*The more God is thought vpon,  
the more louelie he  
seemeth.*

<sup>a</sup> Ioh, 3, 16<sup>b</sup> 1 Pet 1, 18<sup>c</sup> Eph, 2, 5<sup>d</sup> Rom, 8, 30

Most gracious lord  
who hast so loued<sup>a</sup>  
and saued vs<sup>b</sup>; so  
quicken<sup>c</sup>, and  
glorified vs<sup>d</sup>, O most gracious  
Lord; how sweete is thy remem-  
brance! The more I thinke on  
thee, the sweeter thou seemest  
and the more amiable in myne  
cies!

<sup>e</sup> Mar, 5, 8

Therefore thy good things do  
much delight mee; and vncel-  
santlie doe I couet, with a pure  
sight of the heart<sup>e</sup>, and with the  
sweet affection of godlie loue,  
as farre forth as I am able in the  
place

place of my pilgrimage, and so long as I carrie these fraile members about me to desire, and to thinke vpon thy wonderful loue and beautie.

For I am wounded with the dart of thy loue; I doe burne exceedingly with desire of thee; I couet long to bee with thee<sup>f</sup>, to behold thee is al my desire. <sup>Phi, 1, 23</sup>

And therefore I will stand vp on my gard, and with watchfull eies I will sing with the spirits, and I will sing with the vnderstanding also, and with all my strength too. <sup>1. Cor. 14 vers. 25</sup>

I will praise thee my maker<sup>a</sup>, & renewer, I wil pierce the heauens with mine heart, and in desire I wil be with thee, so as my bodie onelie shalbe in this miserable world, but in thought, and in minde, and in desire I wil be where thou art; and where thou my riche<sup>k</sup>, and incomparable, <sup>1. Iob, 10, 8</sup> <sup>1. colof, 3, 2</sup> <sup>1. Mat, 13, 44</sup>  
c 2 and



and much desired treasure art,  
 1 Mat. 6, 21, there shal mine hart be also<sup>1</sup>.

But loe, ô most gracious and  
 mercifull God, mine hart is not  
 able to consider the glorye of  
 thine infinite goodnes and mer-  
 cie. For thine honor, thy beau-  
 tie, thy strength, thy glorie, ma-  
 gnificence, Maiestie, and loue,  
 2 Phi., 4, 7, exceede all sense<sup>m</sup> of mans vn-  
 derstanding; euen as the curte-  
 sie of thine eternal loue, wherby  
 2 Rom, 8, 15 thou giuest to such the adoptiõ  
 of sonnes<sup>n</sup>, and ioynest them to  
 2 Gen. 1, 26 thy selfe, vvhom thou hast crea-  
 ted<sup>o</sup>, is inestimable.

Cap. 15.

*How the troubles in this world  
 are nothing answerable to the  
 ioies in heauen.*



My soule, were we  
 euerye daye to en-  
 dure torments; and  
 to suffer the paines  
 of

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of hell a long space, if we would behold Christ in his glorie, and be ioined to his saintes; were it not meete that wee suffered all kinde of aduersitie<sup>a</sup>, to attaine vnto the participation of suche felicitie, and of so great glorie!

<sup>a</sup> Rom, 8, 18

Let the diuels then lie in wait and prepare their tentations; let fastinges breake the bodie; let hard apparell bring downe the flesh, let labours greeue, watchings drie vppe, let this man crie out vppon me, let him or them disquiet mee, let colde benum, the conscience murmur, heate parch me;

Let mine head ake, my brest burne, my stomache swell, my countenance become pale, let euerie part of me be weakened.

Let my life waste in heauines<sup>b</sup>, and my yeares with mourning.

<sup>b</sup> Psal, 31, 10

Let rottennesse enter into my

c, 3

bones

[icor, 1, 9]

bones<sup>c</sup>, and let mee tremble in  
my selfe, so I may rest in the day  
of trouble, and ascende vp vnto  
the saints of God.

[Hab, 3, 16]

For how singular shal the glo-  
rie of the righteous bee<sup>d</sup>! howe  
great the ioye of all the saintes,  
when eache of their faces shall  
shine as the Sunne<sup>c</sup>! when the  
Lord shal begin to sort his peo-  
ple into sundrie degrees in the  
kingdome of his father, and ac-  
cording to eache mans desertes  
and workes<sup>f</sup>, as he hath promi-  
sed, render his rewards, euen ce-  
lestiall for earthlie<sup>s</sup>, eternall for  
transitorie, and great things for  
very trifles!

[Rom, 2, 6]

[Mat, 25, 34]

[icor, 3, 21, 2]

Doubtles there shal bee store  
of happines, when the Lord shal  
bring his saintes to the contem-  
plation of his fathers glory<sup>h</sup>, &  
make them to sit together in hea-  
uenlie places<sup>i</sup>, that God may be  
alinal,

## Chap. 16.

*Of the kingdome of hea-  
uen, and how it may  
be attained.*



Happy ioyfulness, &  
ioyeful happines, to  
see the saints, to bee  
with the saintes, to  
be a sainte; to beholde God<sup>a</sup>, <sup>a 1, Co, 13, 13</sup>  
and to enioye God from euerla-  
sting to euerlasting.

Hereupon let vs earnestly muse  
these things; let vs heartilie de-  
sire, the sooner to come to their  
happie state.

Askest thou how this may be  
doone; or by what merites or  
meanes? Listen O man. This  
matter consisteth in the power  
of the worker, for the kingdom  
of God suffereth violence<sup>d</sup>. <sup>b Ma, 11, 1</sup>

The kingdome of Heauen O  
man asketh none other price,  
but thy selfe, it is worth so much

as thou art thy selfe. Gyue thye selfe, and thou shalt haue that.

<sup>a</sup> 1. Pet, 1 8,

What art thou troubled about the price? Christ hath giuen him selfe<sup>c</sup>, that hee might purchase thee a kingdome to God euen the father<sup>d</sup>.

<sup>d</sup> 1. Cor, 15,  
24

So giue thou thy selfe, that thou maist be his kingdom, and let not sinne raigne in thy mortall bodie<sup>e</sup>, but the spirit to the attainement of life.

<sup>e</sup> Rom. 6. 11

Chap. 17.

*What paradise is: and the ioyes thereof.*



Ow my soule re-  
turne weynto the  
celestiall Citie,  
wherein we bee  
written<sup>a</sup>, and of

<sup>a</sup> Reu, 2, 12

which we be members.

<sup>b</sup> Eph, 2, 12,

For as Citizens with the saints<sup>b</sup>  
and of the householde of God;

<sup>c</sup> Rom. 8, 17

and as the heires of God<sup>c</sup>, and  
heires

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heires annexed with Christ, let  
vs call into minde, as wee are a-  
ble, the happie state of our citie.

Say wee therefore with the  
prophet, Glorious things are  
spoken of thee<sup>d</sup>, O Citie of god; <sup>d Psal, 87, 3</sup>  
they which dwell in thee are like  
such as sing. It is faite in situa-  
tion, euen the ioye of the whole  
earth<sup>e</sup>.

There is neither age, nor the <sup>e Psal, 18, 2</sup>  
miserie of age in thee; in thee  
there is no maimed, nor lame,  
nor crooked, nor deformed per-  
son; for al do meete together vn-  
to a perfect man<sup>f</sup>, and vnto the <sup>f Eph. 4, 13, 3</sup>  
measure of the age of the fulnes  
of Christ.

Then what happier thing can  
there be than this life, where  
neither pouertie is to be feared,  
nor sickness to weaken; where <sup>g Rev, 21, 4</sup>  
no hurt is done, and no man wil  
either be angrie, or enuious.

Where there is no burning

c 5 concu-

concupiscence ; no desire of meate ; no suing for honor and preferment?

Where wee shall be out of al feare of the Diuell, of his traps, and of damnation?

<sup>b</sup> Reu. 21, 4

Where neither body nor soule shal die<sup>h</sup>, and a ioyfull and immortal life is?

Where no euils at all, nor discord shal be; but al things well, al thinges at quiet : because the hearts of al the saintes shal wish and wil one thing?

Where peace and mirth do possesse all; al things are as they should be; and at a good stay?

<sup>i</sup> Reu. 21, 23

Where continually light shal bee, not such a light as we now enioie, but so much cleerer, as it is more blessed ! For that City as we read, hath no need of the Sun, neyther the moone to shine in it, for the glorie of God shal inlighten it, and the Lamb is the light

light of it.

Where the saints shall shyne  
as the Starres for euer & euer<sup>k</sup>, <sup>2 Dani, 12, 3</sup>  
and they that turne manie vnto  
righteousnes, as the brightnesse  
of the firmament!

So that no night shal be there<sup>l</sup> <sup>1 Reu, 21, 25</sup>  
no darkenes there, no gathering  
together of cloudes there; no  
complayning there eyther of  
partching heate, or of nypping  
colde;

But such a temperature of al  
things there shall be, as eie hath  
not seene<sup>m</sup>, neyther eare hath  
hearde, nor at any time hath  
come into the hart of any man, <sup>1 cor, 2, 9</sup>  
they onelie excepted, who are  
founde woorthie to enioye that  
happines, whose names be writ-  
ten in the booke of life<sup>n</sup>.

Notwithstandinge, a greater  
happines than all thys is, to bee  
ioyned to the quiers of Angels  
and of Archangels, and of al the  
cele-



celestial powers; to behold the Patriarches and the Prophets; to see the apostles of Christ, and al the Saintes, and our parentes also.

•Cor, 13, 12 This is a great glorie: but the greatest of al is, to beholde God himselfe face to face<sup>o</sup>; to see the incomprehensible light.

The superexcellent glory shal bee, when wee see God in himselfe, and when we shal both see and enioy him in our selues too, of which sight there shall bee none end.

Chap. 18.

*That wee cannot please God  
but through loue.*

•Gene, 1, 26  
colof. 3, 10



THE soule, being goodlie through the image of God<sup>a</sup>, and glorious thorough his likenesse, hath in it of God, whereby it may bee warned alwaies

waies either to stande with him  
or to returne vnto him, if she be  
mooued with hir affections, or  
defections rather.

And hath not onlie whence to  
take heart againe, through hope  
of pardon and mercie, but also  
whence boldelie to aspire vnto  
the marriage of the word<sup>b</sup>, and  
to enter into the couenant of fe-  
lowship with God, and to beare  
the pleasant yoke of amity with  
the king of Angels.

<sup>b</sup> Mat. 22, 2,

All this worketh loue, if the  
sou'e shew hir selfe like to God  
in will, as shee is to him by na-  
ture, louing as she is beloued<sup>c</sup>.

<sup>c</sup> Iohn. 3 16

For of al the motions, senses,  
and affections of the mind, loue  
onlie it is, vvhetherby man maie,  
though not fully satisfie the loue  
of God, yet answer in a sort his  
good wil.

When loue once commeth, it  
draweth vnto it, and captiueth

al other affections. Loue suffi-  
ceth of it selfe, pleaseth of it selfe  
and for it selfe.

Loue is the merit, the reward  
the cause, the fruit, the vse. For  
by loue wee are conioyned to  
God<sup>d</sup>.

Loue maketh one spirite of  
twoe; Loue maketh to will, and  
to nil one thing. Loue maketh  
first to frame our manners; after  
ward to consider things that are  
as though they were not, and  
thirdly with a pure sighte of the  
hart<sup>e</sup>, to behold heauenlie, and  
spiritual things.

Through loue, firste honest  
thinges are well handled in the  
world; secondlie, honest thinges  
of the world are despyed<sup>t</sup>,  
and last of al, the secrets  
of God are seene and  
beholden<sup>z</sup>.

Chap.

## Chap. 19.

*How God requireth some  
thing of vs like to him  
selfe.*



OD the Father is  
charitie<sup>a</sup>, God the  
Son is louingnesse,  
God the holy ghost  
is the loue of the Father, and of  
the Sonne. <sup>a</sup> 1 Ioh 4, 8.

This charity, and this loue re-  
quireth a like thing in vs, euen  
loue againe, whereby wee may  
be linked and ioined to God, as  
it were by some alliance of kin-  
dred.

Loue is ignorant what digni-  
tie meaneth, knoweth no reue-  
rence.

Hee that loueth, approcheth  
boldlie vnto God, and speaketh  
familiarlie to him without feare  
and stopping.

He that loueth not, liueth not  
but

but he that loueth, looketh euer more vpon God whome hee loueth, whome he deſireth, vpon whom hee thinketh, in whome he delighteth, vpon whome he feedeth, in whom he groweth.

A man ſo deuout, doeth euer more ſo ſing, and ſo reade, and ſo circumſpectlie, and warelie behaue him ſelfe in all his actions, as if God were, as indeede he is<sup>b</sup>, alwaie preſent before his eyes.

He ſo praieth, as if hee were taken vp and preſented before the face of god in his maiestical throne, where a thouſand thouſands miniſter to him<sup>e</sup>, and ten thouſand thouſandes ſtand before him.

The ſoule which hee viſiteth with loue; awakeneth him that ſleepeth; it moniſheth, and molliſieth the ſoule, and woundeth his heart.

It

It inlighteneth darkethings;  
it vnlocketh things shut vp: it  
inflameth colde thinges, it miti-  
gateth the froward, angrie, and  
impatient minde.

It chaseth away vices; bride-  
leth carnall affections; amen-  
deth manners; reformeth & re-  
nueth the minde, & restrayneth  
the light motions and actions  
of slipperie youth.

All these things loue worketh  
when it is present; but when it is  
wanting, the soule beginneth  
to droop, euen as a boyling cau-  
dron doothe when fire is taken  
from vnder the same.

## Chap. 20.

*Of the boldnes of the soule  
that loueth God.*

One doubtlesse is a  
greatthing, by it the  
soule of her selfe,  
doth boldly approach  
vnto

52 S. Augustines  
vnto God, & cleaueth constant-  
ly vnto him.

The soule that loueth, asketh  
questions of God familiarly and  
consulteth with him in all mat-  
ters.

She can think of nothing, and  
speake of nothing beside God,  
al other things she loatheth, and  
contemneth<sup>a</sup>.

<sup>a</sup> Mat, 6, 24

Whatsoever she mindeth, &  
whatsoever she speaketh it fa-  
uoreth of loue, and smelleth of  
loue, so whollie hath the loue of  
God won her vnto him.  
He that would haue the know-  
ledge of God let him loue.

In vaine doth he giue himself  
either to reade, or to studie, or  
to preach, or to pray, that loueth  
not<sup>b</sup>.

<sup>b</sup> 1. Cor, 1, 2

The loue of God engendreth  
the loue of the soule, & maketh  
her to harken vnto it selfe.

God loueth, because he wold  
be

beloued againe. When he loveth, he would be loued, knowing that through loue they are blessed which loue him.

The louing soule renounceth hir own affections, and who she giueth hir selfe to loue, that rendering loue for loue, shee may answere the loue shee hath found: and when she hath loued what she can, yet what is it vnto the euerlasting streame of that heauenly fountaine?

For loue and the louer, the soule and God, the Creator and the creature meete not alike together: yet if man with all his heart wholly doth loue thee, O GOD, there lacketh nothinge where al is.

Let not the soule then feare which loueth, but let the soule shake and tremble that loueth not.

The louing soule is caried with  
desire,



desire, and drawne with longing, she dissembleth her desires, she shutteth her eies from the maiestie of God; openeth them to pleasure, reposing her truste in thy saluation, and confidentlie reioicing therein.

Through loue the soule with draweth herselfe, and departeth from the bodilie senses, to the ende that feeling God, she may haue no feeling of her selfe.

Which falleth out when the mind allured by an vnspeakeable sweetenesse of God stealeth awaie from hir selfe, yea is raiished and slippeth away, the better to inioy God at hir ful pleasure. And this plesure surpasseth all pleasure, where it is of continuance.

Of loue springeth familiarity, of familiaritie boldnes, of boldnes tast, of tasting hunger.

The soule which the loue of God

Manuel.

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God hath touched can thinke  
none other thing, and desire no-  
thing else, but with often sighes  
saith, as the Hart braieth for the  
rivers of water<sup>c</sup>: so panteth my  
soule after thee, ô God.

<sup>c</sup> Psal, 42, 1.

Chap. 21.

*The singular loue of God*  
to man ward.



Through loue God  
himselfe came vnto  
menne<sup>a</sup>, came into  
menne, was made  
man<sup>b</sup>.

<sup>a</sup> Ioh, 3, 19,

<sup>b</sup> Iohn, 1, 14

Through loue the inuisible  
God became like vnto his ser-  
uantes<sup>c</sup>. Through loue he was  
wounded for our transgressi-  
ons.

<sup>c</sup> Phil, 2, 7,  
Mat, 20, 28

Isa, 53, 3

In those wounds of our Sau-  
ior, sure and safe rest is for weak-  
lings and sinners. There I dwel  
without care, his bowels of mer-  
cie are laide open to my sighte  
through

through his wounds.

Whatsoever I lack of my self that I do boldly take out of the bowelles of my Lorde; For his mercies abounde, & there want none holes for them to issue out by.

Through the holes of the bodie, I beholde the secrets of the heart; I see the great myserie of godlines<sup>c</sup>, and the boweles of the mercie of our God<sup>f</sup>, where by the day spring from an high hath visited vs, are open to mine eyes.

<sup>c</sup> i Tim. 3, 16,

<sup>f</sup> Luk. 1, 71,

The wounds of Iesu Christ are full of mercie, full of clemencie, full of sweetnes, and loue.

<sup>g</sup> Luk. 24, 6,

<sup>h</sup> Ioh. 18, 34,

They boared his handes and his feete<sup>g</sup>, and pierced his side with a speare<sup>h</sup>.

<sup>i</sup> Psal. 34, 8

<sup>k</sup> Psal. 86, 5

By these holes I may taste, how gracious the Lord is<sup>i</sup>; for doubtles the Lord is good and merciful<sup>k</sup>, and of great kindnes to all

which

which call vpon him in trueth<sup>l</sup>, <sup>1 Psal, 145, 8</sup>  
 to al yea which cal vpon him<sup>m</sup>, <sup>in Esai, 55, 6</sup>  
 but especialle to suche as loue  
 him<sup>n</sup>. <sup>Exo, 30, 9</sup>

Great redemption is giuen vs  
 through the wounds of our Sa-  
 uour Christe<sup>o</sup>, greate goodnes, <sup>or, Pet, 1, 18</sup>  
 much grace, and al vertues per-  
 fectlie.

## Chap. 22.

*The refuge of a Christian in  
 the time of tentation.*



When I am tempted  
 with anie filthy co-  
 gitation, I runne  
 forthwith vnto the  
 wounds of Christe; when my  
 flesh subdueth me, I use againe  
 through the recordation of my  
 Lord his wounds: when the di-  
 uel layeth snares to entrap mee,  
 I doe flie vnto the tender mer-  
 cy of my Lorde, and he leaueth  
 me.

If

If burning luste doe inflame mee, it is quenched through the calling, of the wounds of our Lorde<sup>a</sup>, the Sonne of God<sup>b</sup> into mind.

<sup>a</sup> Col, 1, 2  
<sup>b</sup> Mat. 16, 19  
Luc, 1, 35,

In all extremities I can finde none so good a remedie, as the wounds of Christ.

In them I sleep securely, and  
<sup>a</sup> Rom, 5, 6, reste without feare. Christ hath  
<sup>b</sup> 1, cor, 15, 3, died for vs<sup>c</sup>.

Nothing is so bitter vnto the death, but may by the death of my Lord be holpen.

His death is my merit; my refuge, saluation, life and resurrection<sup>d</sup>. The lords mercy, is my merit.

<sup>d</sup> Ioh, 11, 25

I can not lacke merits, so long as the Lorde of mercies is with me. And if great is the Lords mercies<sup>e</sup> doubtlesse greate are my merites.

<sup>e</sup> Psal, 96, 5

The more able hee is to saue the lesse care doe I take.

Chap.

## Chap. 23.

*Special medicines against  
sinne and despaire.*

**G**reatlye haue I sin-  
ned o lord, and my  
conscience acufeth  
me of manifold of-  
fenses, yet do I not despaire. For  
where sinne abounded<sup>a</sup> grace  
abounded much more.

<sup>a</sup> Rom. 5, 20

Hee that in consideration of  
his hainous wickednes doth des-  
paire, denieth God to be a mer-  
cifull God.

He greatly defaceth the glory  
of God, which doubteth of his  
mercie, and as muche as in him  
is, denieth God to haue loue<sup>b</sup>;

much<sup>c</sup>, & power in him<sup>d</sup> where  
in all mine hope consisteth (to  
wit in the loue of his adoption<sup>e</sup>,  
in the truth of his promise<sup>f</sup>, & in  
the power of his redemptions<sup>g</sup>.)

<sup>b</sup> Iohn. 3, 16<sup>c</sup> Psal. 86, 15<sup>d</sup> Gen. 35, 11<sup>e</sup> Rom. 8, 15<sup>f</sup> Rom. 4, 16<sup>g</sup> I Pet. 1, 18

Then let my foolish cogitati-

D. I

on

on murmur as muche as it will,  
saying, who art thou; how great  
is that glorie, & by what merits  
hopest thou to obtain the same?

And I will holdlie make this an-  
swere: I knowe whome I giue  
credite vnto, for of his tender  
loue he hath adopted me for his

h Gal. 4. 18

i Iohn. 3. 3

Sonne; who is both of his pro-  
mise true, and also mightie in  
performance, and he may doe  
what he wil<sup>k</sup>.

k Ecc. 46. 6

8. cor. 1. 18

The multitude of my sinnes  
cannot dismay me, if the death  
of Christ come into my minde;  
for my sinnes are not able to o-  
uermatch his mercy.

The nailes, and the speare do  
crie out vnto mee, that I am re-  
conciled to Christ, if I loue him  
hartlie.

John 19. 34

Longinus with his spear hath  
opened to me the side of Christ,  
and I am gone in, & rest there  
quietly.

He

He that feareth, let him loue.  
For perfecte loue casteth out  
feare<sup>m</sup>.

1 Io. 4, 18

There is no such remedie a-  
gainst the heate of luste, as the  
death of my redeemer.

Hee stretched out his armes  
vppon the crosse and helde out  
his hands<sup>n</sup>, to shew how hee is  
readye to embrace the penitent  
sinners.

Mat. 17, 53

Betweene those armes of my  
Saviour, I both wish to liue, and  
desire to die. There will I singe  
without care; I wil magnify thee  
O Lorde, for thou hast exalted  
me<sup>o</sup>, & hast not made my foes  
to reioice ouer me.

o Psal. 30, 1

Our Saviour bowed his hed<sup>p</sup>,  
and gaue vp the ghost; euen to  
kisse his beloued. And so often  
do we kisse God, as we are pic-  
ked at the heart with the loue of  
him.

p Ioh. 19, 3



## Chap. 24.

*A zealous meditation to  
mooue vnto the loue  
of God.*



MY Soule, thou  
which arte endued  
with the Image of  
GOD<sup>a</sup>, redeemed  
with the blood of Christ<sup>b</sup>, bee-  
trothed through faith<sup>c</sup>, endued  
with the spirite<sup>d</sup>, adorned with  
vertues, and counted with the  
Angels<sup>e</sup>;

Loue thou him, who hath so  
loued thee; care thou for him,  
who hath a care of thee<sup>f</sup>; seeke  
thou him, who seeketh thee.

Loue thy louer, of whom thou  
art loued<sup>g</sup>; who in louing hath  
preuented thee<sup>h</sup>, whoe is the  
cause of thy loue<sup>i</sup>. He is the me-  
rit, he the reward, hee the fruite,  
the vse, and the end.

Be thou careful with the care  
ful,

<sup>a</sup> Gen. 1, 26

colof. 3, 10

<sup>b</sup> 1 Pet. 1, 18

<sup>c</sup> 2 cor. 1, 8

<sup>d</sup> Roma. 8, 6

<sup>e</sup> Luk 10, 36

<sup>f</sup> 1 Pet. 5, 7

<sup>g</sup> 1 Ioh. 4, 7

<sup>h</sup> 1 Ioh. 4, 19

<sup>i</sup> Iamc. 1, 17

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ful, be thou at leifure with him  
that hathe leysure; cleane with  
the cleane; and holie with the  
holy.

As thou offerest thy felfe, in  
the prefence of God, fo wil hee  
appeare in thy fight.

A good and merciful God, of  
great kindnes<sup>k</sup>, requireth such <sup>k Psal. 86, 1</sup>  
as are good, and mercifull, and  
louing, and humble, and kind.

Loue thou him whoe hath  
brought thee out of the horrible  
pit<sup>l</sup>, out of the miery clay. <sup>l Psal. 40, 2</sup>

Chooſe him for thy friend be  
fore all friendes, who when all  
thinges ſhall faile, wil keepe his  
faith<sup>m</sup>.

In the day of thy burial when  
all thy friendes will depart from  
thee, hee wil not forſake thee<sup>n</sup>; <sup>n Pſa. 37, 28</sup>  
but proteſt thee from the roa-  
ring of them that bee readie to  
deuoure<sup>o</sup>, and conſeſte thee <sup>o Eccl. 5, 3</sup>  
through an vnknowne countrie

d. 3. and

and bring thee vnto the streetes  
of supernal Zion, & there place  
thee with the Angels before the  
face of his maiesty<sup>p</sup>, wher thou  
shalt heare that angellicall mu-  
sicke, Holy, holy, holy<sup>n</sup>.

<sup>1</sup> Reue. 23, 4

<sup>4</sup> Esay. 6, 3

<sup>2</sup> Reue. 5, 9

Reuel. 14, 3

There is the song of mirth<sup>e</sup>,  
the voice of ioye and welfare,  
and thankesgiuinge, and prai-  
sing, and Halleluiah for euer &  
euer.

There is perfect felicitie, ex-  
cellent glory, surpassing ioye,  
and al good things<sup>c</sup>.

<sup>1</sup> 1 Cor. 2, 9

O my soule sigh heartily, and  
earnestlie desire to attaine vnto  
that supernall citie, wherof such  
glorious things are spoken<sup>r</sup>: in  
which who so dwell are al euen  
like such as triumph with ioy.

<sup>1</sup> Psal. 37, 3

Through loue thou mayst af-  
cende. To the louer nothing is  
hard, nothing vnpossible.

The soule that loueth doth of-  
tentimes ascende, and boldelie

run-

runneth about the streets of celestial Hierusalem, visiting the Patriarches and Prophets, saluting the Apostles, wondering at the armies of martyrs, and Confessors, and beholding y<sup>e</sup> flockes of virgins.

Heauen and earth, & all things in them contained, do call vpon me continuallie to loue my lord God.

Chap. 15.

*Of true knowledge, what it is.*

**W**Hat is the knowledge of the truth? It is firste to know thy selfe, and that thou both studie to be such as thou oughtest to be, and also amend that which is to bee reformed. Secondlie, it is to know and to loue thy maker; for this is al mannes happines.

Consider therefore howe vn-  
speakeable the loue of Gpd is to  
manward. He created vs of no-  
thing<sup>b</sup>, and whatsoeuer wee  
haue, he gaue the same<sup>c</sup>.

<sup>b</sup> Gene. 3, 6

<sup>c</sup> 1 Cor. 4, 7

But forsomuch as we loued  
the gift more then the giuer, the  
creature than the Creator<sup>d</sup>, we  
fel into the snare of Satan, and  
became his bondslaues<sup>e</sup>.

<sup>d</sup> Genes. 3, 6

<sup>e</sup> Rom. 6, 1, 6

Neuerthelesse, God of his great  
loue, sent his owne sonne<sup>f</sup>, to  
redeeme seruants<sup>g</sup>, and sent al-  
so the holie Ghost, whereby he  
made seruants his sons by adop-  
tion<sup>h</sup>.

<sup>f</sup> Iohn. 3, 19

<sup>g</sup> Rom 8, 3

He gaue his Sonne for a ran-  
some<sup>i</sup>; the Holy Ghoste for a  
pledge of his loue<sup>k</sup>, and reser-  
ueth himselfe wholie for the in-  
heritance of adoption<sup>l</sup>.

<sup>h</sup> Galat. 4, 6

<sup>i</sup> 1. Pet. 1, 18

<sup>k</sup> 2. cor. 1, 22

<sup>l</sup> Rom. 8, 17

And thus God, as hee is verie  
gracious and mercifull<sup>m</sup>, of his  
good wil and loue to mankind-  
ward, bestoweth vpon his goods

<sup>m</sup> Ioh. 1, 14

onelye, but himselfe also to re-  
deeme manne, and that not so  
much for his owne sake, as for  
mans behoofe.

That men might be borne of  
God; God firste was borne of  
man.

Now what heart is so flintie,  
but wil be softened by this loue  
of God, so prouenting man<sup>n</sup>.

1 Io: 4, 19

O vehement loue, that God  
for mans cause can vouchsafe to  
become man<sup>o</sup>!

Who can hate man, whose na-  
ture & likenes hee beholdeth in  
the humanity of God!

Math. 1, 31

Doubtles, who so loueth not  
man, hateth God, & so abideth  
in death.

For GOD became man for  
mans sake<sup>n</sup>, that he might be a  
redeemer<sup>n</sup>, as hee was before a  
creator; and that man not on-  
ly might be ransomed through  
his riches, but also loue him the

1 Io: 3, 14

9 Luk. 1, 31

1 Pet. 1, 18

1 Io: 1, 2

Hebr. 1, 2

d. 5

more

more entirely. <sup>a</sup> God appeared in the similitude of sinful flesh<sup>e</sup>, that each sense of man might be made blessed in him, and as wel the eie of the hart be renewed in his diuinity, as the eie of the bodie in his humanitie, that whether it goe in, or out, mannes nature which he hath created<sup>w</sup>, might in it finde comfort and refreshment.

<sup>a</sup> Rom. 8, 3<sup>a</sup> Gen. 1, 26

## Chap. 26.

*What the sending of the  
holy spirit worketh  
in vs.*

<sup>a</sup> Luk. 1, 13<sup>b</sup> Rom. 5, 6<sup>c</sup> Heb. 2, 14

**F**OR our Sauiour came into the world and was crucified, and put vnto deathe, for our sakes<sup>b</sup>, that hee might through his death<sup>c</sup>, destroy him that had the power of death, that is the Diuel.

And

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And seeing the grapes of his  
flesh were caried vnto the wine  
presse of the crosse, and the plea  
sant wine of his diuinity began  
to spout foorth; the holy spirite  
was sent to make readie mens  
harts, that new wine might bee  
put into new vessels<sup>d</sup>, and to see  
first that they were cleane, least  
otherwise they marred y which  
should be powred in; and then  
that they were wel hooped that  
they leaked not: I meane that  
they were cleansed from the de  
light of wickednes; and hooped  
to keepe out the delight of va  
nitie.

<sup>d</sup> Math. 9, 17

For that which is good could  
not enter, til that which il is wer  
gone.

The delight in wickednes pol  
luteth; and the delight in vani  
ty sheddeth.

The delight in wickednesse  
makes the vessel to flincke, and  
the



the delight in vanitie maketh it  
full of clefts.

Men delight in wickednesse,  
when they loue sinne; and they  
delite in vanity, when they loue  
transitory things.

Then cast away that which is  
euill, that you may tast y<sup>e</sup> which  
good is. Powre out bitternesse,  
that you may bee replenished  
with sweetnes.

The holie Ghost is ioye, and  
loue, then caste out the spirit of  
the Diuel, and the spirit of this  
world; that you may be capable  
of the holy ghost.

The spirit of the diuel worketh  
the delight of iniquity; and the  
spirit of the world, the delight of  
vanitie. And these delights are  
euil, bicause the one is a sinne of  
it selfe, and the other is an occa-  
sion of sinne.

But when these euil spirits are  
throwne out, the spirite of God  
wil

wil come, and enter into the tabernacle of the heart, and work a good delight there<sup>e</sup>, euen a good loue, which shal expel the loue both of the worlde and of wickednes. <sup>e Ro. 14. 17</sup>

The loue of the world allureth and deceiueth<sup>f</sup>, the loue of sin defileth and bringeth vnto destruction<sup>g</sup>: but the loue of god inlightneth the mind<sup>h</sup>, cleareth the conscience<sup>i</sup>, reioyceth the heart<sup>k</sup>, and bringeth into the sight of God<sup>l</sup>. <sup>f 1. Io. 2. 15  
g Rom 6. 23  
h Roma. 5. 5  
i Cori. 13. 1  
k Galat. 5. 22  
l 1 co 13. 12</sup>

## Chap. 27.

*The effects of true loue.*

HE that loueth God vnfaignedly, doth euermore thinke it long vntil he come vnto God<sup>1</sup>, vntil hee leaue the world, vntil he be free from the corruption of the fleshe<sup>h</sup>; his hart <sup>a PhiE. 1. 23  
b Ro 7. 24</sup>

<sup>c</sup> Colof. 3. 2  
<sup>d</sup> Phil. 4. 7

heart and affection are sette on things aboue<sup>c</sup>, that he may find the true peace<sup>d</sup>.

<sup>e</sup> 1 Cor. 10. 31

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God<sup>e</sup>.

He exhorteth all men to loue God; he commandeth the loue of God to all men, and both in hart, in worde, and by his conuersation he sheweth, both how sweete the loue of God is, and how euil and sower the loue of the world.

<sup>f</sup> 1 Ioh. 2. 15

He derideth the glory, and re proueth the care of this world, & sheweth what a foolish thing it is to putte any confidence in transitory things<sup>f</sup>.

<sup>g</sup> 1 Co. 7. 31

He wondereth at the blinde-nes of men, that they can loue; hee wondereth also that euerie man will not forsake these transitory and fleeting things of this world<sup>g</sup>.

Hee

He thought that what he fa-  
uoreth, should seeme sweete to  
all men; what he loueth, should  
like euerye man, and what hee  
knoweth, euerie manne should  
vnderstand.

Much and oftentimes doth he  
muse vpon God, and is sweet-  
lie refreshed through such hea-  
uenlie contemplation; and the  
oftener he dooth so, the greater  
is his ioy.

For very comfortable is it al-  
waie euen to thinke vpon that  
which to loue and to commend  
is so delightful to the minde,

Chap. 27.

*What the true quietnes of  
the mind is,*



Without doubt yhar  
is then at rest, which  
through desire it is  
wholly fixed vpon  
the loue of God: and desireth  
nothing

nothing else, but with a certaine  
blessed sweetenes is muche de-  
lighted in that which it hathe;  
and in delightinge is made io-  
cund.

And if any time eyther by a  
vaine cogitation, or thorough  
worldly businesse, it bee some-  
what drawne away there from  
it hasteneth to returne thither  
with all speede, deeming it a ba-  
nishment to be any where be-  
side.

For, as every moment, man  
maye either enioye, or vse the  
goodnes of God: so every mo-  
ment is manne to thinke vppon  
God.

And therefore his offence is  
not small, whoe in praying is  
carried sodainelie awaie from  
his sight, as though he did nei-  
ther heare, nor behold.

Which is then done, when man  
followeth his euil, and vnbride-  
led

led affections: and wherevnto  
the sight of the minde is easilie  
carried, preferreth some vile cre-  
ature before GOD, by musing,  
and thinking thereuppon, oft e-  
ner than vpon God, who dailie  
is to be thought vpon as a crea-  
tor<sup>a</sup>, to be worshipped as a re-  
deemer<sup>b</sup>, to bee expected, as a  
sauiour<sup>c</sup>, and to bee feared as a  
iudge<sup>d</sup>.

<sup>a</sup> Iob. 10, 8

<sup>b</sup> Gala. 3, 13

<sup>c</sup> Phil. 3, 20

<sup>d</sup> Acts, 10, 41

Chap. 29.

*That what soeuer withdraw-  
eth the sight of the mind from god,  
is altogether to be shunned  
and abhorred.*



Who soeuer thou art  
that louest y world,  
looke afore-hande,  
whether thou must  
go. The way which thou takest  
is the worst waie, and very dan-  
gerous<sup>a</sup>.

Wherefore, O man, auoid by  
little

<sup>a</sup> Math. 7, 13

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little and little thy worldly busi-  
nes, & withdraw thy self awhile  
from troublesome cogitations.

Cast awaie heauie cares, lay  
aside greuous distractions of  
the minde, finde some leisure to  
serue GOD, and reſte thy ſelfe  
ſomewhat in him.

**¶** Enter into the chamber of thy  
minde<sup>b</sup>; exclude al things ſaue  
God, and what makes to the  
ſeeking of him; and the doore  
being ſhut; ſeeke him.

And with thine whole hearte  
ſaie vnto God, I ſeeke thy face,  
ô Lord, I ſeeke euen thy face.

**¶** Oh then, O Lord my God<sup>c</sup>,  
giue thou mine heart inſtruci-  
ons, both where & how to ſeeke  
thee; both where and howe to  
finde thee.

O Lord, if heere thou art not  
wher ſhal I ſeeke thee abſet? but  
if thou art euerie where<sup>d</sup>, then  
why do I not ſee thee preſent?

But

<sup>a</sup> Ecc. 23, 18  
<sup>b</sup> Math. 6, 6  
<sup>c</sup> Psal, 7, 1  
<sup>d</sup> Ierc. 23, 24

But vn doubtedly thou dwel  
lest in the light that none can at  
taine vnto<sup>c</sup>.

But how may I come vnto the e 1 Tim. 6, 19  
light that cannot bee attained?  
Or who shal guide, & conduct  
me therinto, that therein I may  
beholde thee? Furthermore by  
what tokens, & with what face  
may I seeke thee?

O Lord my God, I neuer saw  
thee<sup>f</sup>; I knowe not thy counte-  
nance.

Then what shal he do o Lord,  
most hie<sup>g</sup>, what shal this thy far  
exiled seruāt do<sup>h</sup>? what shal thy  
seruant doe; who is in perplexi-  
ty through the loue of thee; and  
cast away far from thy presence

Loe, he longeth greatly to be-  
hold thee; yet thy countenance  
is far from his sight. He desireth  
to come vnto thee; yet vnto thy  
dwelling no man can attaine<sup>i</sup>. i 1 Tim, 6, 16  
He coueteth to find thee; yet he

wot-

f Iohn., 18

g Enke., 14

h Heb. 11. 13



woteth not where. He loueth to  
seeke thee; yet he knoweth not  
thy face.

## Chap. 30.

*How through sin man both*  
lost the sight of God, and  
found wretchednes.



Lord, thou art my  
god<sup>a</sup>, & my lord<sup>b</sup>,  
yet did I neuer see  
thee<sup>c</sup>, thou hast  
both made me<sup>d</sup>, yea and made  
me againe<sup>e</sup> and bestowed vpon  
me what good thinges soeuer I  
enjoy<sup>f</sup>, yet hitherto haue I nei-  
ther seen nor knowne thee.

To be short, I am made to see  
yet hitherto haue not I attained  
the thinge that I was made for.  
O miserable condicion of man  
seeing hee hath so vndiscreetlie  
forgone that, for which hee was  
created! O heauie, and O hard  
chance!

Alas,

<sup>a</sup> Psalm 7, 1  
<sup>b</sup> Math. 4, 10

<sup>c</sup> John. 1. 18

<sup>d</sup> Psalm. 100, 3

<sup>e</sup> Galat. 4, 4

<sup>f</sup> 1 cor. 4, 7

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Alas, alas, what hath he forgon  
and what hath he found? what is  
lost, and what hath remained?

He hath forgon happines, for  
which he was made, & he hath  
found misery, for which he was  
not made. Hee hath loste that,  
without which nothing is hap-  
pie; and that remaineth which  
of it selfe is meerey miserable.

Man did then eate euen the  
Angels meate, which now hee  
desireth; and now hee feedeth  
vpon the bread of sorow, which  
then he knew not.

O Lord, how long wilt thou  
forget, for euer<sup>h</sup>! How long wilt  
thou hide thy face from vs! when  
wilt thou respect, and heare vs!  
when wilt thou enlighten our  
eyes, and shewe vs thy counte-  
nance? when wilt thou restore  
thy selfe vnto vs.

Behold and heare vs, O Lord  
our God: lighten our eyes, and  
shew

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showe vs thy selfe. Restore thy selfe to vs, that we may prosper, without whome we are in such miserie. Inuite vs, and helpe vs, Lord, we beseech thee.

Mine hart is becom sorowful being made desolate : O make it cheereful againe, Lord, with thy consolation.

I haue begunne to seeke thee with an hungrie stomach, O let mee not giue ouer vnrefreshed of thee ; I come with a greedie appetite, let me not depart vn-fed ; I who am in pouerty, come vnto thee that art riche<sup>i</sup> ; in myserie, vnto thee most merciful<sup>k</sup>, O let me not go awaie emptie, and contemned.

i Ro. 10, 13  
Ephes. 2, 4  
2 cor. 1, 3

1 Psa. 38, 6

O Lord, I am bowed and crooked very sore<sup>l</sup>, erect mee that I may looke vp, and behold thee.

Mine iniquities are gone ouer mine heade, and as a weighty burden, they are too heauie for mee.

me.

O vnwrap, and vnloade mee,  
that the deepe swallow me not  
vp<sup>m</sup>.

= Pla. 69, 15

Teach me to seeke thee, and  
shewe thy selfe to him that see-  
keth thee. for *I* can neither seek  
thee, without thou teach mee;  
neither finde thee, except thou  
reueale thy selfe.

Let me seeke thee in desiring,  
and desire thee in seeking; let  
me finde thee in louing, & loue  
thee in finding.

Chap. 31.

*Of God his wonderfull  
mercie.*



Confesse LORD,  
thanks to thee ther-  
fore, that thou hast  
made me after thy  
own image, to the end I shuld  
remember thee, think on thee,  
and loue thee.

a Gen. 1, 26

Colof. 3, 10

Not-

Notwithstanding, through the corruption of wickednes thine image is so defaced, and so blurred with the smoake of sinne, that, without thou renewe, and reforme the same, it cannot do the thing, for which it was created.

<sup>b</sup>Rom. 12, 3 Wherefore, Lorde, whoe giuest the gift of faith<sup>b</sup>, I beseech thee, giue mee grace perfectly to knowe howe great thou art.

For according to our beleefe thou art: and wee beleue thee to be such a thinge, than which there can be imagined nothing either for quantitie greater<sup>c</sup>, or for vertue better.

<sup>c</sup>Iere. 32, 18

<sup>d</sup>Esay. 6, 3

Then what art thou, O Lorde God, than whom nothing is either greater, or better: but even that, which being only the soveraigne good thing of al others of it selfe, hath made all other things

Manuel.

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things of nothing<sup>c</sup>.

<sup>c</sup> Genes. 1, 1

Then what good thing is there wanting to the soueraign goodnes<sup>f</sup> through whome is euerie good thing?

Wherefore thou art righteous, and true<sup>h</sup>, and blessed<sup>i</sup>, & whatsoeuer is otherwise, better is it not to be at al, than to be.

<sup>f</sup> Iam. 1, 17

But if thou art altogether most singularlie good, how is it that thou sparest the wicked? Is it because thy mercy is ouer al thy works? But this lieth hid in the right which none canne attaine

<sup>g</sup> Psal. 11, 7

<sup>h</sup> Esa. 45, 21

<sup>i</sup> Reue. 5, 12

Verelie the fountaine, whence the riuer of thy mercie dooeth flowe, lieth hid in the deep and most secret bottom of thy goodnes.

<sup>k</sup> Psal. 145, 9

1 Tim. 6, 16

For, although thou art wholie and soueraignely righteous; yet thou sparest of thy goodnes the wicked<sup>m</sup>, because thou art who

<sup>l</sup> Matt. 5, 45

E. 1.

lie,

lie and most singularlie merciful  
too.

For in verie deede thou shouldest not bee so singularlie good, vnlesse thou wert gracious to some offenders.

For he who is good both to the iust and to the vniuste, is better than he who sheweth fauor onlie to the good.

And he which is good to the wicked, both by sparing, and by punishing them, is better than he who is good onlie by punishing.

So thou art therefore mercifull, because thou art altogether, and soueraignlie good.

Chap. 32.

*The happie state of such as  
inioy the ioies of heauen.*



Infinitt goodnes, passing all vnderstanding!

Let that mercy  
come

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come vpon me, which proceedeth from such riches ;

Let it haue influence into me which floweth from thee; spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, o my soule, and list vp all thine vnderstanding; consider so well as thou canst, how great, and what manner of good thing, God is.

For if each particular good thing be delectable, waie aduisedlie how delightfull that good thinge is, which containeth the sweetnesse of all good thinges<sup>a</sup>, and not such as commonlie we perceiue of things created, but so much differing therefrom, as the creator differeth from the creature!

<sup>a</sup> 1. Cor, 2, 9

For if the life created bee good; howe good is the life that created it<sup>b</sup>! If the welfare that is wrought, delight; howe

<sup>b</sup> Ioh. 11, 25

c. 2

shal



shal the welfare which worketh  
 ¶ Esaie 12, 1 al saluation<sup>e</sup>; delight ! If the  
 wisdom consisting in y<sup>e</sup> mind;  
 or in the knowledge of knowne  
 thinges, be louelie; how louelie  
 is that wisdom which made  
 and created all thinges of no-  
 thing<sup>d</sup>. To be short, if there be  
 much and great delight in de-  
 lectable thinges; what and how  
 great shal the pleasure bee in  
 him, whoe made these delecta-  
 ble thinges.

¶ Ioh 1, 1, 2  
 Prou. 8, 22

Oh what shal he haue, or what  
 shal he not haue, that enioyeth  
 this felicitie? doubtles, whatsoe-  
 uer he can wish, he shal haue it;  
 and what he woulde not haue,  
 shal not come to him.

For there shal bee the goods  
 both of soule and bodie, suche  
 goods as eie hath not seene<sup>e</sup> nei-  
 ther eare hath hearde, neyther  
 came into mans hart.

¶ 1. Cor. 2, 9

Chap.

## Chap. 33.

*That soueraigne happines is*  
to be sought for.



Hye then raungest  
thou about, O sillie  
maime, seeking the  
goodes of thy soule  
and of thy body? Loue one good  
in which are al good things, and  
it sufficeth. Desire the simple  
good, which is all that good is,  
and it is enough.

For what louest thou, O my  
flesh? what desirest thou, O my  
soule? There it is whatsoeuer  
thou louest; there it is whatsoe-  
uer thou desirest.

If beautie delight thee; the  
iust men shal shine as the sun<sup>a</sup>: <sup>a</sup>Mat. 13. 43

If either such swiftnes, strength  
or libertie of the bodie, as no-  
thing may withstand, they shal  
be as the Angels of God in hea-  
uen<sup>b</sup>. For it is sowne a naturall  
body <sup>b</sup>Mat. 22. 30

<sup>c</sup>i co. 15, 44 bodie<sup>e</sup>, but shall rise a spirituall bodie, to witte, by the power of God, not through the strength of nature :

If a long, and an helthful life; there shall bee sounde eternitie,  
<sup>d</sup> Reue. 21, 4 and eternal soundnes<sup>d</sup>, because  
<sup>e</sup> Wisd. 5, 15 the righteous shall liue euer<sup>e</sup>; their rewarde also is vvith the Lord;

If satietie; when the glorie of the Lorde appeareth, they shall  
<sup>f</sup> Psal. 17, 15 be filled<sup>f</sup>:

If drunkennes; they shal be satisfied with the fatnesse of the  
<sup>g</sup> Psal. 36, 8 Lords house<sup>g</sup>:

If pleasant musicke; the Angels there shal sing praises without ceasing vnto the Lord:

If al maner honest, not vnho-  
<sup>h</sup> Psal. 36, 8 nest pleasure; the Lorde shall giue them drinke out of the ri-  
uer of his pleasures<sup>h</sup>;

If wisdom; the verie wise-  
dome of God shall shew it selfe

to them :

If faithfull amitie; they shall both loue god more than themselves, and one another as themselves; yea, and God shall loue them, more than they can themselves. For they loue both him, themselves, & one another thorough him; and he loueth both himselfe, and them too through himselfe.

If concord, all they shall be of one minde<sup>k</sup>, for they shall will nothing, but what God willeth himselfe. k i cor. 13, 13

If power; they shall haue full power ouer their owne will, as God hath of his. For as god of himselfe can do what he wil: so they can doe what they wil, through him. Because, as they list none otherwise, than hee listeth; so hee listeth, as they list, and what hee will, must needes come to passe.

If honor, and wealth, God will  
make his good and faithful ser-  
uants<sup>1</sup>, rulers ouer muche; yea,  
<sup>1</sup>Mat. 25. 23 they shal be called the sonnes of  
<sup>2</sup>Rom. 8. 16 God<sup>m</sup>, yea and goddes too; and  
<sup>17</sup>be the heires, even the heires of  
God, and heires annexed vwith  
Christ.

To conclude, if certaine secu-  
ritie; they shall be as sure that  
that felicitie shall not faile them  
<sup>1</sup>Reu. 7. 15<sup>n</sup>, as they are sure that neither  
they for their parte woulde wil-  
lingly forgo the same, nor God  
for his part wil bereue his friends  
thereof against their willes; nor  
that any thing is so mighty, that  
it can separate God and them.

Now what, and howe great  
ioy is there, where such and  
so great felicitie is!

## Chap. 34.

*How the Saintes loue each  
other mutuallie in  
heauen.*



Hart of mā; ô poor  
heart, O hart full of  
miseries, yea ouer-  
whelmed with mi-  
series, how greatly wouldst thou  
reioice, if thou aboundedst with  
these good things?

Aske euen the most secret co-  
gitations of thine heart, if they  
coule receiue the ioy of so ex-  
cellent blisse.

But if another whom thou lo-  
uest as thy selfe, did enioy with  
thee the like felicitie, doubtlesse  
thy ioye would be doubled, be-  
cause thou wouldest so muche  
reioice at his felicitie, as at thine  
owne.

Now if two, or three, or moe  
were so blessed of G O D, thou

c. 5.

woul-

wouldest be as glad, for each of them, as for thy selfe, if thou didst loue them euen as thy selfe

Then how great shal the ioie be in that perfect loue of the innumerable companie of blessed Angels and menne; where each shall loue another euen as himselfe! for euerie man there shall reioice as much for the happie estate of each particular person, as for his owne felicitie.

If therefore the heart of man shall hardlie receiue the ioie of his own blisse, how shal it comprehend such great ioies of so manie of his friendes! for vndoubtedlie, euen as we loue a man, so shall we be glad for his felicitie.

As in that blessed happinesse euerie man shal loue God soueraignlie aboue himselfe, and all others with him: so most singularie shall each manne be more  
glad

glad of Gods felicitie, than of his owne, and of al others vvith him.

And if they shal so loue God with al their harts, with al their mindes and with al their soules, that neither al their harts, nor al their mindes, nor all their soules can be able to comprehend the excellencie of the loue; assuredlie the saints with al their harts, with al their minds, and with al their soules shall so reioice, as neither their heartes, nor their mindes, nor their soules, shal be able to comprehend the abundant streames of celestial ioy.

Chap. 35.

*Of the perfect ioy of  
eternal life.*



My God<sup>a</sup>, and my Lord<sup>b</sup>, mine hope<sup>c</sup> & the ioye of mine hearte, resolute my soule whether this bee the ioye where-

<sup>a</sup> Psalm, 7, 11

<sup>b</sup> Matt, 4, 10

<sup>c</sup> Psalm, 18, 1



whereof thou speakest by thy  
 Sonne, Aske, and yee shall re-  
 ceiue<sup>d</sup>, that your ioye may bee  
 ful. For I haue found a certaine  
 ioye which is full, yea, and more  
 than ful.

<sup>d</sup> Ioh., 16, 24

For notwithstanding y whole  
 hart be ful, the whole mind ful,  
 the whole soule full, yea, whole  
 man, full of this ioye; yet shall  
 there remaine ioye for all that  
 which is incomprehensible.

So then, that whole ioye shall  
 not enter into the reioicers; but  
 all the reioicers shall enter into  
 the ioy of their maisters<sup>e</sup>.

<sup>e</sup> Mat., 23, 1

Speake Lord, tell thy seruant  
 secretlie in mine heart, if this be  
 the ioye whereinto thy seruants  
 shal enter, who shall enter into  
 their maisters ioy.

<sup>f</sup> I cor., 7, 9

But surelie that ioye, where-  
 with thine electe shall reioice,  
 neither hath eie seene<sup>f</sup>, nor eare  
 hath heard, nor entred euer into  
 the

the hart of man.

Then Lord, I haue not yet conceiued in mind, much lesse vttered by wordes, howe greatlye thine elect shall reioice.

Vndoubtedlie they shall so greatlie reioice, as they shall loue, they shal so intirelie loue, as they shal know thee, o Lord.

And how intirelie shall they loue thee! surelie neither mans eye hath seen, nor his eare heard nor came it euer into his hearte in this world<sup>g</sup>, howe perfectlie they shal both knowe thee<sup>h</sup>, & loue thee in the world to come.

<sup>g</sup> Esay. 64, 4  
<sup>h</sup> 1 cor. 13, 12  
13

O my God, I beseeche thee, graunt that I may knowe thee, loue thee, and reioice in thee.

And although I cannot so thoroughlie do so in this life as I shoulde, yet giue me grace to profite from daie to daie, vntil I come vnto perfection.

Let thy knowledge so growe

vp

vp within me heere, y it may be  
found ripe there; and thy loue  
so increase within me here, that  
it may be perfect there; that my  
ioy may be great heere in hope,  
and in deed ful there.

O iust God, my humble sute  
is, that I may haue the thinge  
which thou promist, euen that  
my ioy may be full.

i Ioh. 16. 24

In the meane space, let my  
mind meditate therof, my tong  
speake thereof, mine heart long  
for it, my speech reason thereof,  
& my soule hunger for the same  
Let my fleshe thirst therefore,  
and all my substance desire it,  
euen vntil I enter into the ioye  
of my maister<sup>k</sup>, there to abide  
for euer and euer, Amen.

i Mat. 23. 21

FINIS.

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*Short, dwelling on Bred-*  
 street hill at the signe  
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Cum privilegio.

